F.O.
424

CONFIDENTIAL.

CORRESPONDENCE

RESPECTING THE

CONDITION OF PROTESTANTS

IN

TURKEY.

1841—1851.

1

F.O. 424

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Correspondence respecting the Condition of Protestants in Turkey.

No. 1.

Viscount Palmerston to Viscount Ponsonby.

(No. 21.)

My Lord, *Foreign Office, February* 8, 1841.

I TRANSMIT to your Excellency a copy of a letter from Sir Thomas Baring, from which it would appear that the Society for Promoting Christianity among the Jews having been made acquainted in 1837 with the failure of your Excellency's endeavours to obtain the formal sanction of the Porte to the erection of a Protestant chapel at Jerusalem, adopted a suggestion which I made to them at the time, and acquired indirectly the means of celebrating religious worship at Jerusalem without exposing themselves to the interference of the Turkish Authorities. The Society now wish that advantage should be taken of the present state of affairs in the Levant to obtain from the Porte a formal assent to the establishment of a Protestant chapel at Jerusalem, and to the registration of such chapel in the name of the Rev. J. Nicolayson, on behalf of the Society.

There can be no doubt that a compliance by the Porte with this request would afford very great pleasure to the public in this country, for there is a strong and general feeling here which is becoming daily more and more prevalent, that considering the deep obligations conferred upon the Porte by Christian Powers during the last twelve months, the Porte ought to permit the Christian worship to be openly performed in the city of Jerusalem.

I leave it to your Excellency's judgment and discretion to take such steps as you may think best calculated for the accomplishment of this object, but it is a matter in which Her Majesty's Government take a deep interest, and in which they are extremely anxious to succeed.

I am, &c.

(Signed) PALMERSTON.

Inclosure in No. 1.

Sir T. Baring to Viscount Palmerston.

My Lord, *Stratton Park, Winchester, February* 1, 1841.

AS President of the London Society for Promoting Christianity amongst the Jews, I have been requested by its Managers to again address your Lordship upon the subject of the Episcopal Chapel at Jerusalem.

If not in the recollection of your Lordship, it cannot fail to be still in the grateful remembrance of the whole body of the Society that upon an application made to your Lordship in the year 1837 to send out instructions to the British Resident at the Egyptian Court to obtain permission for the erection of a chapel and suitable buildings for the missionaries, it met with the most prompt and cordial acquiescence, and a despatch was immediately forwarded to Colonel Campbell, the then Consul-General at Alexandria, directing him to apply in the name of His Britannic Majesty's Government for the permission required. Your Lordship was at the same time pleased to inform me as President that instructions had likewise been transmitted to the British Ambassador at Constantinople to support the views of the Society in case of any difficulty arising from that quarter.

From circumstances,—causes whereof will at once be apparent to your Lordship, and need not, therefore, be stated, as well as from some peculiarities in the Turkish law mentioned at the time, the plans of the Society failed of being carried into effect in the manner first contemplated; but, encouraged by your Lordship's advice, the Managers of the Society have continued to prosecute their design as far as the Turkish law would permit, and under the sanction of the Archbishop of Canterbury and Bishop of London, have now an ordained minister in the person of the Rev. J. Nicolayson, officiating at Jerusalem.

The Sultan's authority having, through the success of the Allied Powers and your Lordship's instrumentality, been re-established in Syria, and Jerusalem restored to the Ottoman Empire, the Society earnestly hope that your Lordship will be pleased, as a grateful acknowledgment to Providence for the success of your able negotiations, and the skill and intrepidity of the agency employed to carry the well-planned measures into effect, to promote the erection of a monument of national gratitude by interceding with the Porte, and by making use of the influence now in your hand, to procure a firman for the complete accomplishment of the object contemplated, and for the Sultan's permission to have the property registered in the name of the Rev. J. Nicolayson, to be held by him in behalf of the Society.

I have, &c.
(Signed) T. BARING.

No. 2.

Viscount Palmerston to Viscount Ponsonby.

(No. 187.)
Foreign Office, July 26, 1841.

My Lord,

I TRANSMIT to your Excellency herewith a copy of a note which I have received from the Chevalier Bunsen, who has been sent to this country on a special mission by the King of Prussia, to explain His Majesty's views as to the means of improving the condition of the Christian population in the Ottoman Empire, and to endeavour to obtain the co-operation of Her Majesty's Government in procuring the recognition of the Protestant Church in Turkey.

I have to acquaint your Excellency that the Government of Her Majesty adopts with great earnestness the plan proposed by the King of Prussia, as detailed in the inclosed paper, for affording to European Protestants encouragement to settle and purchase land in the Turkish dominions; and for securing to Protestants, whether native subjects of the Porte or foreigners who have settled in Turkey, securities and protection similar to those which Christians of other denominations enjoy. I have therefore to instruct your Excellency to communicate immediately upon these matters with the Prussian Chargé d'Affaires at Constantinople, and to take without delay, in concert with him, such steps as may appear to your Excellency and to the Prussian Chargé d'Affaires best calculated to obtain from the Porte arrangements by which these objects may be secured.

Her Majesty's Government feel great interest in this matter, and they hope and trust that your Excellency's negotiations thereupon may be successful.

I am, &c.
(Signed) PALMERSTON.

No. 3.

The Chevalier Bunsen to Viscount Palmerston.

Londres, ce 15 *Juillet*, 1841.

LE Soussigné, Envoyé Extraordinaire de Sa Majesté le Roi de Prusse, en mission spéciale près la Cour Britannique, a été chargé du Roi son auguste maitre, de faire à sa Seigneurie le Vicomte Palmerston, Secrétaire d'Etat de Sa Majesté Britannique pour les Affaires Etrangères, la communication suivante.

Le Roi, mû par la position actuelle, nouvelle et unique dans l'histoire, des

Puissances Chrétiennes vis-à-vis de la Porte Ottomanne, désirant contribuer de sa part, de la manière la plus efficace et la plus durable, à l'amélioration permanente du sort des Chrétiens dans l'Empire Turc, et souhaitant en même temps de voir se resserrer toujours plus étroitement les liens d'amitié et de confiance entre les deux Couronnes et les nations soumises à leur sceptre, a résolu d'inviter, par l'envoi d'une mission spéciale, le Gouvernement Britannique à une union intime des deux Puissances, ayant un but tout pacifique, et un objet lié intimement avec les intérêts les plus chers et les plus sacrés des deux nations et de l'humanité en entier.

Ce but est principalement d'obtenir de la Porte Ottomane, par le moyen de négociations communes à Constantinople, la reconnaissance de l'Eglise Protestante en Turquie, comme d'une corporation religieuse, à l'instar des corporations existantes des Latins, des Grecs, des Arméniens, et d'autres semblables, de manière que les Chrétiens, sujets de la Porte et résidens, appartenant aux Eglises nationales des deux pays, soient autorisés à se constituer partout en communautés, et agir conformément à ce titre, c'est à dire, à acquérir des propriétés comme personnes morales, à bâtir des églises, à avoir des évêques et autres fonctionnaires ecclésiastiques, à recevoir ceux qui pourraient venir se joindre à eux, et en général de faire toutes les actions légales d'une société reconnue.

Cette reconnaissance mettrait donc les membres des deux Eglises nationales en Turquie simplement au pied des communautés Chrétiennes, qui, constituées en corps de nation, y jouissent déjà d'une telle reconnaissance légale: parité de position, également réclamée, dans le moment actuel, par la position politique et religieuse des deux grandes Puissances Protestantes en Europe, et par les dispositions générales du Hatti-Schérif de Gulhané et les arrangemens récens pour les communautés Chrétiennes existantes en Palestine et en Syrie.

La Palestine, au centre de laquelle l'église nationale de l'Angleterre possède déjà un établissement religieux naissant, est l'objet principal des soins de Sa Majesté dans l'exécution du projet à laquelle elle invite le Gouvernement Britannique.

Mais il n'est pas du tout dans les intentions de Sa Majesté le Roi, de proposer en aucune manière des démarches ayant pour but de procurer à la communauté Protestante une part quelconque aux établissemens des autres églises Chrétiennes, et aux privilèges locaux, en possession desquels celles-ci se trouvent, comme nommément au Saint Sépulchre et aux autres lieux saints de la Palestine.

A côté de cette reconnaissance de la communauté Protestante, comme telle, Sa Majesté désire se joindre étroitement à l'Angleterre, pour assurer aux sujets des deux Couronnes en général, sans aucune distinction religieux, la véritable jouissance de cette protection des personnes et des propriétés, que le Hatti-Schérif de Gulhané promet également à tous les habitans de la Turquie, et à leur procurer toutes les facilités pour résider et se fixer dans le pays.

Sa Majesté, en laissant, avec une confiance illimitée, au Gouvernement Britannique le choix des moyens qu'il jugera les plus convenables pour atteindre ces objets, déclare d'avance qu'elle se joindra volontiers à toutes les mesures et démarches qui puissent seconder la négociation, et qui soient propres à élargir et à affermir la base de la protection des intérêts Chrétiens dans l'Empire Ottoman, et par cela même aider la cause de la véritable civilisation et le vrai bien-être de l'humanité.

Le principe d'une telle coopération intime admis, Sa Majesté attendra du Gouvernement Britannique la communication des instructions qu'il donnera à ce sujet à l'Ambassade Anglais près la Porte Ottomane, pour faire parvenir des ordres analogues à son Ministre à Constantinople.

Sa Majesté se plait à espérer, que la proposition que par l'organe du Soussigné elle vient de faire au Gouvernement Britannique, proposition qui n'implique aucune demande de privilèges exclusifs ou de prérogatives, soit politiques ou religieuses, qui ne blesse les intérêts légitimes d'aucune autre Puissance et d'aucune autre confession Chrétienne, et qui promet les résultats les plus satisfaisans pour le développement paisible de la civilisation et pour les intérêts réunis de la science, de l'industrie et du commerce, enfin pour le maintien de la paix générale, condition de la jouissance de tous ces bienfaits, trouvera auprès du Gouvernement de Sa Majesté Britannique un accueil favorable,

conforme aux sentimens de désintéressement, d'amitié et de confiance qui l'ont inspirée.

Le Soussigné s'estime heureux d'avoir été choisi par le Roi son auguste maître, à être l'organe d'une telle mission de paix et de confiance auprès de Sa Seigneurie le Vicomte Palmerston, au moment même où l'œuvre de la solution pacifique de la question Turque et de la pacification de l'Europe, basée sur le Traité à jamais mémorable du 15 Juillet, vient d'être couronnée d'un succès complet, et il saisit, &c.

(Signé) BUNSEN.

No. 4.

Viscount Ponsonby to Viscount Palmerston.—(*Received July* 30.)

(No. 229.)

My Lord, *Therapia, July* 11, 1841.

THE Porte cannot grant leave to build a church. The Porte will make no objection to the reparation of any building, large or small, that can be supposed to have been a church at any time.

The late arrangements made for Syria will probably facilitate anything Mr. Nicolayson may do at Jerusalem, in pursuance of the project for raising a church there. He may, I believe, begin by having a chapel in a house, the property of a Christian, and in a short time it may be allowed to be considered as a sacred building, which may be repaired. In some such way Mr. Nicolayson may, with a little patience, and prudence, and care to avoid openly violating the law of this country, establish a church. He cannot obtain permission to violate the law in open, barefaced guise. It has been said that the English Government is ready to allow a mosque to be raised in London; but that would not be in violation of law, or Parliament might make a law to authorise it. Here the case is wholly different. The raising a new church is contrary to the law, and the Sultan himself ought not, and cannot, break a law intimately connected with the religion of which he is the chief Pontiff. It is denied that Mehemed Ali granted permission to build a new church; but were it true, it would be no reason for the Porte to make a similar grant.

The firman desired for Mr. Nicolayson is totally unattainable. I do not see how the Porte can be forced to grant such demands as are contained in the instructions for the guidance of Mr. Nicolayson.

The promotion of our religion in this country would be a great good, and I fear the use of violent means would be anything rather than favourable to the attainment of that desirable end. If Mr. Nicolayson will be content to have a place of worship *de facto*, he shall be able in a short time to make it one *de jure*.

I have, &c.

(Signed) PONSONBY.

No. 5.

Viscount Ponsonby to Viscount Palmerston.—(*Received Aug.* 20.)

(No. 246.)

My Lord, *Therapia, July* 27, 1841.

I INCLOSE copy of the last reply made by Rifaat Pasha to my application respecting a church at Jerusalem. Your Lordship will see that the request has been refused.

I have communicated to Mr. Nicolayson the fact of the refusal.

I have, &c.

(Signed) PONSONBY.

Inclosure in No. 5.

M. Pisani to Viscount Ponsonby.

My Lord, *Pera, July* 23, 1841.

I BEG leave to inform your Excellency that having, agreeably to your express commands, applied again to the Porte for permission to erect a new church at Jerusalem for the use of Protestants, I found the objection we have already met with on this score has lost nothing of its strength.

His Excellency Rifaat Pasha says that, with all their good dispositions to do what may be agreeable to the British Government, the Porte cannot comply with a demand that is contrary to the Turkish law.

If some churches, says Rifaat Pasha, have been built in the Turkish empire, it was merely for the wants of the Christian Rayahs, who would not remain in Turkey if they were not allowed to have churches. It was on that consideration that permission was originally granted to build churches; and it is still for the same reason that permission is given to repair such of them as really want repairing. But as for permission to erect a new temple at Jerusalem, it is out of the question. I therefore beg his Excellency Lord Ponsonby to accept our excuses for not granting the permission applied for as above.

I have, &c.

(Signed) F. PISANI.

No. 6.

Viscount Ponsonby to Viscount Palmerston.—(*Received September* 30.)

(No. 284.)

(Extract.) *Therapia, September* 8, 1841.

I EXPECT to succeed in obtaining a firman to authorize the erection of a Protestant church at Jerusalem. I will report, when the affair is terminated, the steps I have taken.

No. 7.

Viscount Ponsonby to Viscount Palmerston.—(*Received October* 8.)

(No. 288.)

(Extract.) *Therapia, September* 15, 1841.

IN obedience to your instructions, I have had communication with his Excellency the Prussian Envoy, on the subject of establishing Protestant churches in this country; and his Excellency has had an interview with the Minister for Foreign Affairs, of which he has been good enough to give me an account in a letter which I inclose for your information.

Since the above-mentioned interview took place, I have learned from others whom I employed to further the measure, that nothing more will be obtained than an unavowed permission from the Ottoman Ministers for us to build an English church at Jerusalem, and a promise that they (the Ministers) will order the Turkish authorities (including the Cadi) at Jerusalem not to oppose our erecting it, but on condition that the fabric shall be modest and unostentatious in appearance and dimensions, and not calculated to attract attention. I hope to have this promise in writing. The Porte will not, I fear, grant any firman.

If we do obtain these things, I am certain we shall ere long be enabled thereby to do all we can reasonably desire as to the establishment of Protestant churches generally.

I presume Her Majesty's Government would not attempt to force the will of the Porte on a matter connected with the religious feelings of the Turks.

Inclosure in No. 7.

Count Kœnigsmark to Viscount Ponsonby.

Ce Dimanche, 12 Septembre.

M. le Vicomte,

JE sors dans ce moment de chez Rifaat Pacha, à qui j'ai parlé dans le sens que nous étions convenus hier sur l'affaire en question.

J'ai trouvé en général ce Ministre assez bien disposé. Il m'a dit en résumé, que la Porte ne s'était jamais mêlée des étrangers résidans dans l'Empire Ottoman, et qu'elle ne s'en mêlerait pas dorénavant, de sorte que les sujets Protestans des Puissances amies pourraient se livrer ici aussi bien aux pratiques de leur culte que le faisaient les Catholiques et Grecs étrangers, et que leurs cimetières, leurs hôpitaux, et leurs autres établissemens religieux seraient également respectés ; qu'il était contre les préceptes de la religion Musulmane de permettre ouvertement la construction de nouvelles églises ; mais en s'exprimant ainsi, Rifaat Pacha donnait à entendre que nous Protestans nous pourrions établir partout des chapelles dans ou à côté de nos hôtels d'Ambassade ou de Légation, dans ou à côté des habitations de nos Consuls et Agens, soit ici soit ailleurs.

Vû le petit nombre de Protestans qui se trouvent actuellement en Turquie, ces chapelles suffiraient certes pour le commencement.

Le Ministre Turc ajouta qu'il n'y avait pas jusqu'à présent des Rayas Protestans ; mais que si des familles Allemandes ou autres de ce rit voulaient émigrer en Turquie et devenir sujets de Sa Hautesse, ainsi que les Juifs d'Espagne l'avaient fait dans le temps, la Sublime Porte, à ce qu'il croyait, les recevrait volontiers et leur assurerait d'avance le libre exercice de leur culte et la jouissance entière des dispositions de la déclaration de Gulhané, et par conséquent la faculté de bâtir des églises, d'acheter des terrains, &c.

La solution de la question ainsi posée ne donnerait, en vérité, aux Cours d'Angleterre et de Prusse, que le droit d'une protection officieuse des églises Protestantes formées par des sujets Ottomans, mais à cette exception près, elle s'approcherait assez aux propositions que M. Bunsen a consignées dans la note qu'il a eu l'honneur de présenter le 15 Juillet à Lord Palmerston, et que sa Seigneurie a remis à votre Excellence par sa dépêche No. 187, en date du 2 Juillet dernier.

No. 8.

Viscount Ponsonby to the Earl of Aberdeen.—(Received November 1.)

(No. 11.)

(Extract.)

Therapia, October 7, 1841.

I HAD a final interview with Rifaat Pasha this day, at which I renewed all the arguments in support of the demand for permission to build a church at Jerusalem.

The Pasha will send me an official note on the 9th, containing his reply to what I have said on the subject, and containing the refusal of the demand.

The Ottoman Ministers are not personally adverse to what has been asked, but they are overruled by their fears of some Ulema in the Council, having the Sheik-ul-Islam at their head.

I spoke very strongly to Rifaat. I pointed out to him the risk the Porte incurred of giving offence to Her Majesty's Government, by denying to them that which had been granted to others. I told him he was in error when he denied our right, and I claimed it not only on the grounds set forth in my official note, but specifically in addition in right of the most ancient of our capitulations. His Excellency did not exactly know the fact I alluded to, for which reason I will send another note inclosing the XVIIIth Article of the Capitulation signed in the reign of Sultan Mehemed, which is as follows:

"XVIII. That all the capitulations, privileges, and articles granted to the French, the Venetians, and other Princes who are in amity with the Sublime Porte, having been in like manner through favour granted to the English, by virtue of our special command, they shall be always observed, according to the

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form and tenor thereof, so that no one in future do presume to violate the same, and act in contravention thereof."

I maintained that we have a right founded on treaty, that all the privileges of every kind granted to the French should be considered as belonging equally to us, and that to refuse them to us might possibly be considered an insult.

His Excellency said it was no insult. I replied that unfortunately it did not depend upon the opinion of his Excellency, and that Her Majesty's Government might think it an insult. Our conversation was perfectly cool, and amicable in tone, and it was evident that the Pasha would readily consent to the demand made, if he had power to do so.

No. 9.

Mr. Bankhead to the Earl of Aberdeen.—(Received December 8.)

(No. 48.)

My Lord,

Pera, Nov. 17, 1841.

I LEARNT to-day from a source, upon which I have every right to place confidence, that the wish so often expressed by Her Majesty's Government, for permission to build a church at Jerusalem is not unlikely to be gratified. Some delay must at any rate take place before the question can be discussed with much prospect of success in the Council, but I know that a very influential person is at present occupied in bringing matters to bear upon the members of that body, so as to allow me to express a confident hope of its final success.

The Prussian Chargé d'Affaires gave me a despatch to read from his Government in which His Prussian Majesty's earnest desire for the success of this measure is expressed, and M. de Wagner is instructed to give his assistance to Her Majesty's Embassy for its final accomplishment.

I observe in this despatch that the Prussian Government has laid aside for the moment, the idea of establishing a Protestant community duly acknowledged by the Porte, as is the case with the Catholics and Greeks, and has adopted the principle advanced by Her Majesty's Government of *first* procuring the erection of a church at Jerusalem, and making that a basis for any future concessions.

I have, &c.

(Signed) CHARLES BANKHEAD.

No. 10.

The Earl of Aberdeen to Sir Stratford Canning.

(No. 41.)

Sir,

Foreign Office, March 20, 1843.

HER Majesty's Government have had under their consideration several despatches which have recently been received at this office from Her Majesty's Consul-General in Syria, as well as from Her Majesty's Consul at Jerusalem, respecting the conduct of the Turkish authorities at Jerusalem and Beyrout, with regard to the Protestant church at Jerusalem, the erection of which, after having been for some time tacitly permitted by the Turkish authorities, has at length been abruptly and somewhat arbitrarily stopped.

Although that building had certainly been commenced without the express authority of the Porte, which had always declined granting a formal permission for that object, yet, as it had been stated to Her Majesty's Government by Her Majesty's Ambassador at Constantinople (as appears from a despatch dated September 15, 1841, No. 288), that he had reason to suppose that, provided the fabric should be modest and unostentatious in appearance and should form part of the Consular residence, no obstruction would be thrown by the Turkish authorities in the way of its erection ; and as that building had not for many months been opposed or obstructed, Her Majesty's Government had certainly hoped that the further prosecution of it might and would have been allowed.

Her Majesty's Government still entertain a hope that, on a temperate representation of their wishes being made to that effect, the Turkish Govern-

ment may be induced to permit the building to be recommenced, and to continue without further interruption.

I have therefore to desire that your Excellency will bring this subject under the consideration of the Turkish Minister for Foreign Affairs: that you will represent to him the disappointment which has been felt at the sudden interruption of the work, after having been so long permitted by the Turkish authorities at Jerusalem: and that you will request the Turkish Minister to convey such orders to the Pasha of Jerusalem as shall empower him to authorize the recommencement and unobstructed prosecution of the building.

I hesitate to instruct your Excellency to demand from the Porte a formal firman for the above object, because it appears to me that it might not be prudent to risk a repetition of the positive refusal which has been already given by it more than once to such a proposition; but I willingly leave it entirely to your Excellency to act in this matter according to your own judgment, and the knowledge which you may possess or be able to acquire of the feelings of the Sultan and his principal Ministers on this point at the present moment.

Provided permission to proceed with the church be attained, and the risk of further interruption removed, the manner of accomplishing that object is of less importance.

Your Excellency will not fail to communicate with the Prussian Minister on this subject, and to take such measures, in concert with him, as may appear most likely to prove successful.

I am, &c.
(Signed) ABERDEEN.

No. 11.

The Earl of Westmorland to the Earl of Aberdeen.—(Received April 4.)

(No. 30.)

My Lord, *Berlin, March, 29, 1843.*

I COMMUNICATED to Baron Bülow your Lordship's instructions to Sir Stratford Canning, upon the subject of the Protestant Church at Jerusalem, of which he entirely approved; and he has given similar directions to M. de le Coq, who proceeds to-morrow to his destination as Prussian Minister at Constantinople.

I have, &c.
(Signed) WESTMORLAND.

No. 12.

The Earl of Aberdeen to Sir Stratford Canning.

(No. 49.)

Sir, *Foreign Office, April 5, 1843.*

WITH reference to my despatch to your Excellency, No. 41, of the 20th of March, respecting the interruption offered by the Turkish authorities to the building of the Protestant church at Jerusalem, I transmit to you herewith, for your information, a copy of a despatch from Her Majesty's Minister at Berlin, reporting that the Prussian Minister at Constantinople will receive similar instructions to those contained in my despatch to your Excellency.

I am, &c.
(Signed) ABERDEEN.

No. 13.

Sir Stratford Canning to the Earl of Aberdeen..—(Received May 7.)

(No. 82.)

My Lord, *Constantinople, April 18, 1843.*

SOME time before the receipt of your Lordship's instruction, No. 41 of this year, I had endeavoured by confidential means to obtain the revocation of the order by which the construction of the Protestant Episcopal church at Jerusalem has been suspended. I had so far succeeded as to receive an assurance that the Sultan would not object to issue the desired firman, provided the consent of the Mufti were obtained, and also a promise that the Mufti should be requested to give his consent; but since the opinion of Her Majesty's Government respecting the affairs of Servia has been made known, I have found it impossible to make any further progress in the affair. No refusal has been yet declared; but my endeavours to procure a satisfactory result are silently evaded, and I can only cherish a faint hope that the communication of your Lordship's instructions to Sarim Effendi, whenever a convenient opportunity may occur, will be attended with more effect.

I have, &c.
(Signed) STRATFORD CANNING.

No. 14.

Sir Stratford Canning to the Earl of Aberdeen.—(Received May 23.)

(No. 93.)

My Lord, *Constantinople, May 1, 1843.*

The Prussian Chargé d'Affaires has communicated to me a despatch from M. de Bülow respecting the church at Jerusalem, and expressive of a wish to obtain permission from the Porte for the completion of that edifice. I told Count de Portalès that I had similar instructions from your Lordship. I explained to him the course which I had hitherto pursued, and declared my readiness to co-operate with him for the accomplishment of the object in question. He said, with respect to taking any simultaneous step, that he should prefer waiting for the arrival of M. le Coq, who was already on the road, and might be expected within a few days.

As soon as that minister arrives I shall not fail to communicate with him upon the subject.

I sent Mr. Alison to Sarim Effendi again this morning. The conversation was confidential; I wish it were in my power to add that it was satisfactory. According to present appearances, it would seem that a firman is out of the question—that a private permission from the Porte to go on with the building is not likely to be yielded without much opposition, and that little chance exists of obtaining more than a local connivance at the covering in of the walls, which might, by skilful and patient management, be eventually improved into a completion of the building.

I have, &c.
(Signed) STRATFORD CANNING.

No. 15.

The Chevalier Bunsen to the Earl of Aberdeen.—(Received August 19.)

My Lord, *London, August 17, 1843.*

IN reference to the verbal communications I had the honour of making to your Lordship some days ago, respecting the present state of the Protestant Bishopric at Jerusalem, and of the buildings begun, or about to be erected, at that place, I beg to submit to you two copies of the plans which have been

drawn up lately by the architect sent to Jerusalem by the Society for the Conversion of the Jews.

These plans have been made in strict adherence to the principle laid down from the beginning, viz., that the church should form a part of the dwelling-houses erected on the premises, and so as not to be too conspicuous to the public. Your Lordship will observe, that the church, not considerably higher than the surrounding houses, is not exposed to the public view, but concealed from the eye on all sides. Its structure will be in the simplest style of a basilica, without those towers and cupolas which the former architect had planned. This church is constructed for holding at the utmost three hundred people, a size which will be found very moderate, if it is considered that, even under the present unfavourable circumstances, the congregation has frequently amounted to fifty.

The plan further has been made on the principle, that the official residences of the two respective Consuls should form part of the premises. The Consular houses, each a square of fifty feet, constitute the entrance to the quadrangle from the street, opposite to the church. The church thus appears such as it is intended to be, that is to say, destined for the use of the Consular Agents, and the Protestant Ministers, and other persons of their respective nations under their protection, and forming, as it were, a common part of their establishment.

At present the church, which is about four feet above ground, and a part of one wing of the quadrangle, are all that are in existence; but directions will be given to construct the buildings round the quadrangle and the Bishop's residence, as soon as the detailed plans will have been made out. The architect already mentioned, lately returned by Berlin from Jerusalem, is actively engaged in completing them, to be executed by an assistant of his left on the spot. His Majesty's Consul has orders to superintend such of the buildings as are to be erected by the money collected last year in the Protestant Churches of Prussia for this purpose, viz. the residence for the Prussian Consul, (the Society erecting that for the English Consul,) the schools, (left wing of the quadrangle,) and the *hospice* for visitors, behind the Bishop's residence.

Under these circumstances it seems most urgent, that the Porte should do away by her supreme authority that unwarrantable measure by which, six months ago, the building of the church was stopped: a measure which, as it appears from evidence collected on the spot, did not even originate at Constantinople, but at Beyrout and Jerusalem, in local intrigues, and in the impression of the Pasha of the time, that the British Consul had disavowed all knowledge of the church and its building. The plea of the ground being inalienable vakoof is untenable, according to the documents of the purchase, and the acquisition is a legally good one.

As to the building upon that ground of a church, to be erected as part of what may be termed Consular premises, it seems impossible that the Ottoman Porte should seriously refuse its firman for sanctioning it.

On these considerations I beg to submit to your Lordship the propriety of communicating by the next courier, one of the copies of the plan in question to the British Ambassador at Constantinople, in order to assist his Excellency in his efforts to remove the obstacles so unexpectedly thrown in our way. His Majesty's Envoy is instructed to act in this negotiation in strict conformity to the advice and wishes of the British Ambassador, and not without the same.

I have, &c.
(Signed) BUNSEN.

No. 16.

The Earl of Aberdeen to the Chevalier Bunsen.

M. le Chevalier, *Foreign Office, August* 26, 1843.

I HAVE had the honour to receive your letter of the 17th instant, inclosing two copies of the plans for a church and consular buildings, which have been drawn up lately by the architect sent to Jerusalem by the Society for the Conversion of the Jews, and requesting that Her Majesty's Ambassador at the Porte might be instructed to co-operate with the Prussian Minister in his efforts to remove the obstacles which the Porte has thrown in the way of the erection of the buildings above referred to.

In reply I have to inform you that it would appear to Her Majesty's Government objectionable to delegate to any private association, however respectable, the task of providing an official residence for the representative of the British Government at Jerusalem. And although Her Majesty's Government do not mean to say, that if the Society for the Conversion of the Jews are able of themselves, or with the co-operation of the Prussian Minister, to obtain the necessary sanction from the Ottoman authorities for the erection of the buildings in question, Her Majesty's Government would not be ready to hire a portion of such buildings as a consular residence; yet they cannot give any positive pledge even in this respect, nor can they consent to identify themselves with the proceedings of the Society.

At the same time the connection of the church with the consular residence appears to offer the best and only prospect of being enabled to erect the edifice without the danger of vexatious obstruction.

I am, &c.
(Signed) ABERDEEN.

No. 17.

The Earl of Aberdeen to Sir Stratford Canning.

(No. 111.)

Sir, *Foreign Office, August* 26, 1843.

I INCLOSE, for your Excellency's information, a copy of a letter from the Prussian Minister at this Court relative to the Protestant church and other buildings which it is desired to erect at Jerusalem; and a copy of the reply which I have returned to that letter.

I am, &c.
(Signed) ABERDEEN.

No. 18.

The Earl of Aberdeen to Sir Stratford Canning.

(No. 125.)

Sir, *Foreign Office, October* 4, 1843.

WITH reference to previous correspondence on the subject of the Protestant church already begun at Jerusalem, and the recent suspension of its further erection by the Turkish authorities at that place, I have to inform your Excellency that I have received information of a very positive nature from the Prussian Minister at this Court, to the effect that the allegation put forward by the Turkish authorities that the ground on which the building was carrying on was vakoof, is unfounded.

It appears that during the recent possession of Jerusalem by the Egyptians, an Armenian bought that ground as an alienable vakoof, having originally belonged to a church of Jacobites; and that he resold it openly and, as permitted by law, to Mr. Nicolayson.

Mr. Nicolayson, I understand, will proceed to Constantinople with all the papers necessary to prove this fact.

It is intended to surround and conceal the church by buildings which will form in part the Prussian Consulate; the British Consular residence being also contiguous to those buildings on one side.

Thus the church will have the appearance of a Consular chapel, and having this character, Her Majesty's Government are unwilling to suppose that the Turkish Government will offer any further opposition to its erection; on the contrary, they trust that the desired firman will be granted for its continuation, in conformity with the Turkish principle which has always been acted on, that

where a Christian church has already been, a Christian church may again be built.

Now it appears certain that a church of Jacobites did at one time occupy in part the spot on which it is now proposed to erect the Christian chapel already commenced. In fact, the old church is still partially in existence in the shape of a now deserted mosque, into which it was formerly converted.

Your Excellency, after having further satisfied yourself of the correctness of these allegations by communication with Mr. Nicolayson on his arrival at Constantinople, will lay these circumstances before the Porte, and again urge them to give their consent to the resumption of the suspended buildings, by issuing a firman to that effect, and despatching the necessary instruction for that purpose to their authorities at Jerusalem.

I am, &c.
(Signed) ABERDEEN.

No. 19.

Sir Stratford Canning to the Earl of Aberdeen.—(Received December 24.)

(No. 255.)
My Lord, *Constantinople, December* 1, 1843.

THE receipt of your Lordship's instructions respecting the church at Jerusalem, the Prussian Minister's communication of similar instructions addressed to him, and the arrival of Mr. Nicolayson, have induced me to waive every other consideration, and to prepare for a strenuous endeavour to overcome the Porte's objections to a completion of the sacred edifice. The grounds upon which our demand is now to be placed appear, in some degree, to open a better prospect of success. The proposed connexion of the church with the dwelling-houses assigned to the British and Prussian Consuls, ought to operate powerfully in favour of a satisfactory arrangement; but I question whether it would be safe to bring forward the precedent of the former Jacobite church, which was subsequently converted into a mosque, and which did not stand upon the exact spot where the foundations of the new Protestant church are laid.

I lament to say, that in sounding Rifaat Pasha to-day upon the subject, I met with no encouragement; and although, in obedience to your Lordship's instructions, I fully intend to obtain a more complete hearing, and to avail myself of any assistance which M. Le Coq may be disposed to lend for that purpose, it is my firm persuasion that the scruples of the Porte, whatever they may be, will not give way to our joint solicitations.

I have, &c.
(Signed) STRATFORD CANNING.

No. 20.

The Earl of Westmorland to the Earl of Aberdeen.—(Received Jan. 16.)

(No. 2.)
My Lord, *Berlin, January* 10, 1844.

I HAVE the honour of acknowledging the receipt of your Lordship's Despatches, Nos. 1 and 2, together with their inclosures.

I read Sir Stratford Canning's despatch of December 1, to Baron Bülow, who desired me to assure your Lordship of the interest which the King of Prussia continued to take in the endeavour to obtain the object for which Her Majesty's Ambassador seemed determined to use every exertion, and which he still hoped by his renewed efforts would be secured.

From the early part of Sir Stratford Canning's despatch, Baron Bülow had hoped for something more favorable than its conclusion; but he is convinced that if the object is obtained it will be so by the strenuous measures adopted by Sir Stratford Canning, in whose assistance, if any was required, M. Le Coq is instructed to give his entire support.

Baron Bülow begged me to express a hope that even if the present negotiation for the permission to erect the Protestant church at Jerusalem should fail, your Lordship would not lose sight of this important object.

I have, &c.
(Signed) WESTMORLAND.

No. 21.

The Earl of Aberdeen to Sir Stratford Canning.

(No. 13.)
Sir, *Foreign Office, January* 20, 1844.

I COMMUNICATED to Lord Westmorland a copy of your Excellency's despatch, No. 255 of the 1st of December, stating the course which you propose to adopt in execution of my instruction, No. 125 of the 4th of October, respecting the Protestant church at Jerusalem; and I inclose, for Your Excellency's information, a copy of a despatch from his Lordship, containing an account of his interview with the Prussian Minister on the subject of your despatch.

I am, &c.
(Signed) ABERDEEN.

No. 22.

Sir Stratford Canning to the Earl of Aberdeen.—(Received February 8.)

(No. 2.)
My Lord, *Constantinople, January* 16, 1844.

WITH the concurrence of the Prussian Minister, and after communicating fully with Mr. Nicolayson, who is still here, I have applied to Rifaat Pasha in favour of the interrupted buildings and Protestant church at Jerusalnm. I have taken care to bring the matter before him in the point of view recommended by your Lordship's late instructions. His Excellency admits that our demand is less objectionable in its present shape, and has engaged to talk it over with the Grand Vizier and the other members of the Council. He, nevertheless, foresees much difficulty, and advises another postponement.

As I see no sufficient reason for acquiescing in this suggestion, I shall gradually press the subject to a decision. Though I have thought it best to begin with a verbal explanation, I have prepared the Pasha for other and more cogent forms of solicitation should they become necessary.

M. Le Coq has backed my application in general terms. For the present I think his support is not available beyond, though he has declared his readiness to give it without the least reserve.

I have, &c.
(Signed) STRATFORD CANNING.

No. 23.

Sir Stratford Canning to the Earl of Aberdeen.—(Received February 28.)

(No. 20.)
My Lord, *Constantinople, February* 1, 1844.

THE question of the suspended buildings at Jerusalem, notwithstanding the advantageous position in which it is now placed, is still an object of so much delicacy, that I feel it necessary to proceed with the utmost care and circumspection. It is important to secure the opinion of Rifaat Pasha in its favour, and to enable him to present it in a favourable light to his colleagues and the Ulema without incurring an inconvenient responsibility. It is also desirable to impress him with a conviction that Her Majesty's Government and the Government of Prussia will not desist from urging a demand in which they

take the deepest interest, and which is now divested of every objectionable appearance.

In pursuance of these views, Mr. Alison is to wait upon the Pasha to-morrow morning with the letter and statement of which copies are herewith inclosed, and it is to be hoped that the general disposition of the Turkish Ministers will be soon sufficiently ascertained to determine by what further and more ostensible steps the question may be most effectually advanced.

I have, &c.

(Signed) STRATFORD CANNING.

Inclosure 1 in No. 23.

Sir Stratford Canning to Rifaat Pasha.

Pera of Constantinople, January 31, 1844.

IT is in pursuance of my previous communication that I send your Excellency the accompanying memorandum. By placing the application, which I have been instructed to renew, on its true grounds, I hope to remove any shadow of doubt, and motive of objection. Your Excellency's just and candid mind will not fail to appreciate the merits of the question, and I cannot refrain from pressing it most earnestly to a favourable decision. At the same time, I have the honour to offer the assurance of my highest consideration.

(Signed) STRATFORD CANNING.

Inclosure 2 in No. 23.

Memorandum respecting Suspended Buildings at Jerusalem.

THIS question to which the English not less than the Prussian Government attaches so much importance is again by special instruction brought under the candid consideration of the Porte. The difficulties and misrepresentations, which have been hitherto interposed so as to interrupt the happy settlement of this matter, and to give rise to misconceptions of the intentions of the British Government, will, it is evident, be set aside by the following statement.

The place of worship in question is intended to form part of the buildings of the British and Prussian Consulates at Jerusalem, and indeed, when completed, cannot be distinguished, from without, as otherwise. It is a chapel attached to a consular establishment, to serve as a place of worship, and is wholly contained within it.

Lord Aberdeen, in his despatch, says that "bearing this character, Her Majesty's Government are unwilling to suppose that the Turkish Government will offer any further opposition; on the contrary, they trust that the desired order will be granted for the continuation of its erection. You will therefore lay the circumstances before the Porte, and again urge them to give their consent, and to dispatch the necessary orders on the subject to the authorities at Jerusalem."

The absence of Protestant sectarians among the Rayahs of the Porte, and the well-known principles of Great Britain, which prevent her from meddling with the religious belief of others, are of themselves sufficient proofs of the unobtrusive character of this building. If, under this aspect, any words were necessary, those circumstances alone, united with the candid explanation above given, would render them still less so.

The British Government has, at all times and on all occasions, endeavoured to afford the Sublime Porte proofs of the sincerity and uprightness of her intentions, and acting always on the same principle, she does not now hesitate to ask with confidence what is important to her as connected with sacred associations, and what is neither against the laws, nor prejudicial to the interests of a friendly power.

No. 24.

Sir Stratford Canning to the Earl of Aberdeen.—(Received May 22.)

(No. 85.)

My Lord, *Constantinople, May* 3, 1844.

On further communication with Rifaat Pasha respecting the Protestant church at Jerusalem, his Excellency has informed me definitively that the Council is not prepared to reconsider its former unfavourable decision, but that enquiries have been addressed to the Pasha of Seyda, with reference to the buildings proposed to be erected at Jerusalem for the eventual accommodation of the British and Prussian Consuls, and that in the event of Assaad Pasha's returning a satisfactory answer, no objection will be made to a resumption of the interrupted works, it being understood that whatever part of the buildings may hereafter be used as a consular chapel, it will be so circumstanced as not to attract obtrusively the public attention.

I venture to hope that the Pasha of Seyda, under the influence and judicious representations of Colonel Rose, may be induced to address a favourable report to the Grand Vizier, and in that case that all essential difficulties will in due time be practically removed, and the buildings, which are partly planned, be finished in such a manner as to comprise the church of which the foundations are already laid.

I am happy to add, that agreeably to my request, orders will be given to secure Her Majesty's Consul at Jerusalem in the possession of the small plot of ground which he purchased several years ago, under the sanction of the Egyptian Government, as a place of burial for British subjects, and to empower him to surround it with walls.

My application to this effect originated in the complaints addressed to Colonel Rose and myself by Mr. Young, against the interference of Hayder Pasha of Jerusalem, and the attempt which that functionary had made to unsettle the Consul's right to the ground.

I have, &c.

(Signed) STRATFORD CANNING.

No. 25.

Consul Wood to the Earl of Aberdeen.—(Received May 13.)

(No. 9.)

My Lord, *Damascus, March* 23, 1844.

I HAVE the honour of submitting respectfully to your Lordship's perusal copy of my report No 5 (Inclosure under No. 1) to Her Majesty's Ambassador, respecting the secession of about one hundred and fifty Greeks from their faith in behalf of the English church.

Although it is evident that no British subjects were connected with the above incidents notwithstanding the general impression, the seceders have judged it necessary, nevertheless, to address two memorials to this Consulate (Inclosures Nos. 2 and 3), with the hope of procuring its support and protection in case the Turkish authorities interfered with them.

As such an event could not fail to rouse the suspicion and jealousy of the local, foreign, and native ecclesiastical authorities, I deemed it most prudent to avoid making any reply to these memorials, which could only have added to the embarrassment of my position at Damascus, already weakened by it. Independently of this consideration, it was manifest from the tone assumed by the Pasha's secret council, that it was prepared to forward to Constantinople, such a representation of this peculiar transaction in reference to our supposed interference, as might have impeded, in some degree, the successful issue of the negotiation now pending there, by exciting the doubts and fears of the Porte, and of the other European Governments, whose respective agents here were ready to transmit to them the exaggerated, though in appearance plausible, accounts they had received of it.

Under such circumstances, I had no alternative but to address a remonstrance (Inclosure No. 4) to Aali Pasha couched in terms to correspond with the spirit betrayed by the authorities; disavowing our connexion with the secession of the Greeks, and disclaiming any pretension to protect them.

At the same time, anxious that the dawn of light should not be obscured by any untimely severity on the part of the Turks at the instigation of the Greek Prelates, I endeavoured to persuade Aali Pasha, at a subsequent personal interview, that it was immaterial whether the Rayahs of the Porte belonged to the English, Greek, Roman, or French Catholic Church, so long as they paid their taxes, and remained faithful and submissive to her, which was a precept strongly inculcated by Christianity.

Under the peculiar embarrassment of the situation in which I found myself unexpectedly placed, it became an earnest object with me to appease the excitement created, and to remove the fears and suspicion of the Turkish, foreign, and ecclesiastical authorities, in order to prevent any exaggerated reports of the matter from reaching the capital at so inopportune a moment; at the same time that I endeavoured to screen the seceders from acts of severity, the dictates of jealousy and intolerance, by disclaiming any pretension to protect them. A contrary declaration, by destroying confidence, would have produced a contrary result; and I would fain hope that the line of conduct I prescribed to myself, has materially tended to lessen the importance that was universally attached to it, and with it the consequences that would have necessarily followed.

I have, &c.

(Signed) RICHARD WOOD.

Inclosure 1 in No. 25.

Consul Wood to Sir Stratford Canning.

Damascus, March 18, 1844.

Sir,

I HAVE the honour to acquaint your Excellency with an incident that has lately occurred at Hasbeya, and which has created considerable excitement both here and elsewhere.

The Haradj, or Capitation Tax, paid originally by the Christian inhabitants of that district, amounting to 7,620 piastres, was, according to an old custom, included in the tribute levied from them, and continued so until the late Defterdar, Faik Effendi, thought proper to increase it to about 22,000 piastres, taking care, however, to deduct the 7,620 piastres from the sum total of the annual tribute. On this arrangement being disregarded by his successor, the present Defterdar, who demanded and endeavoured to extort from them both sums, the Greek Bishop furnished them with a letter to Faik Effendi, actually at Beyrout, soliciting fresh instructions to his fiscal officers to adhere to the rule laid down by himself.

I am not acquainted with the reception the deputation with the Bishop's letter met from the Effendi, but it would appear the members that composed it had recourse to the American mission at Beyrout for the propagation of the Gospel, which supplied them, it is reported, though I am ignorant upon what authority, with 25 purses (1107.), together with a number of religious books, with which they returned to their district, abjuring publicly their faith, and declaring themselves members of the English Church.

After some fruitless attempts of the Bishop, and of the rest of the Greek community, to divert them from their purpose, the former acquainted the patriarch of Damascus with what had occurred, at the same time that the Governor, Emir-Saad-el-Deen, apprized the local Government of it, in order to free himself of any responsibility, in case the dissensions that this event had created in the orthodox Greek Church of Hasbeya degenerated into more serious disturbances. Several acrimonious messages passed in consequence between the Patriarch and the Turkish authorities, who mutually reproached each other—the former with the excessive burdens imposed upon his flock, and the latter with the little power he seemed to possess over them.

The matter appeared, however, of sufficient importance to Aali Pasha to authorize its being made the subject of warm discussion in his Secret Council,

composed of his Excellency and Kahyia, of Kara Ali Pasha, the Emir-el-Hadj, the Soura Eminy, the Defterdar and Suleiman Effendi—this latter of whom argued that it was singular, at the very moment the British Government were earnestly asking of the Porte religious toleration in behalf of her Rayahs, that British subjects should be found in these parts converting them to the British Church, and endeavoured to explain, on this assumption, the secret motives which had instigated Her Majesty's Government to it; upon which Karably Pasha, following the dictates of a fanatical disposition, proposed to have recourse to measures of force to compel the Greeks, who had abjured their faith, to return to it, which his Excellency overruled, and decided instead to address Assad Pasha on the subject, and to seek explanations from him with respect to the supposed connexion or interference of the foreign agents or their subjects in the secession of the Rayahs of the Porte from a church recognized by her.

In the interval, the seceders, apprehensive of the consequences to themselves of the step they had taken at Beyrout, addressed me a memorial (a translation of which I have the honour of inclosing herewith), which having remained without any acknowledgment whatever from me, was followed by another, which also, from various cogent considerations, remained without a reply.

The Greek Patriarch, on the other hand, dreading the effects of a division in his church, called on me to ask for explanations, which gave me the opportunity of assuring his Eminence that he may rest satisfied the servants of Her Majesty's Government in Syria had it for rule never to interfere in the religious affairs or dissensions of the people, and that he may, therefore, consider as a malicious misrepresentation anything said or advanced which identified them with transactions of the nature he complained of.

It is, however, with deep regret I venture to state, very respectfully, to your Excellency that all my efforts to appease the excitement which the secession of 150 Greeks from their church has created against us have hitherto proved ineffectual, on account of the suspicion and jealousy to which this event has given rise in the breasts of the Turkish, foreign, and ecclesiastical authorities, and of the people at large, who believe, or feign to believe, that we are favourable to proselytism, inasmuch as it may facilitate hereafter the invasion of this country—an assertion which is studiously circulated by those who are anxious to witness the subversion of British influence in Syria, and which it is to be presumed will be repeated in the reports of the Turkish and foreign agents to their respective Governments.

After maturely weighing the mischievous consequences to us both here and elsewhere, under present circumstances, of so groundless an imputation, I deemed it my duty to address a remonstrance to his Excellency Ali Pasha, disavowing in the most formal manner the supposed connexion of British subjects with the peculiar transaction of Hasbeya, with the more immediate view, however, of rendering him more cautious and circumspect in the manner, tone, and spirit he writes to the Porte respecting it by to-day's conveyance.

In conclusion, I may be permitted respectfully to state that my attitude and position here have been considerably weakened by it, which I infer from the withdrawal of the confidence I hitherto enjoyed of the Turkish and ecclesiastical Authorities of all denominations, who now seek the advice and counsel of other foreign agents.

I have, &c.

(Signed) RICHARD WOOD.

Inclosure 2 in No. 25.

Memorial of Orthodox Greeks of Hasbeya.

(Translation.)

YOUR servants, a hundred of the inhabitants of Hasbeya, have the honour to state that, after a strict examination and constant reading of the sacred books, which are the guides of every Christian for the salvation of his soul, that is, the books of the missionaries of the Gospel, we proceeded to Beyrout about ten days ago, and had the honour of receiving a number of

books for the purpose of opening schools for the teaching of our children, that they may return to their primitive faith; and we, the hundred individuals, so soon that we saw that by these means we could save our souls, every one of us embraced this law (faith), and abandoned that of the Greeks; but on our arrival at Hasbeya, the Greek community, their bishop, priests, and notables, flew upon us with the intention of causing us to return to error and perdition. We did not return, however, and on this becoming evident to them, their bishop wrote to the Patriarch of Damascus, accusing us of having separated ourselves from their congregation, and of having become English (of the English Church), in order that the English may through us enter (invade) Syria.

They have likewise accused us of entertaining the above intention to Emir Saad-el-Deen and Ibrahim Effendi, belonging to the Defterdar, stating moreover to the Emir that he will be greatly blamed by the Porte; and probably they have caused him and Ibrahim Effendi to write to the local Government, to persuade us or violently force us to return to their congregation.

We, your slaves, have no support or aid but what we derive from the countenance you may give us; as Rayahs of the Sultan we are bound to pay to the Treasury the tribute asked of us, and have, moreover, paid already a third of the taxes; we can have, therefore, no other object but the salvation of our souls. We are emboldened, in consequence, to throw ourselves at your Excellency's threshhold, seeking an asylum and your countenance, together with a letter to Emir Saad-el-Deen, directing him to govern us in our temporal matters, but not to interfere with us in our spiritual ones.

We have become your slaves, and will offer our prayers for you: we expect our deliverance at your hands, as well as the prevention of any injury to us from the Government. Were they to cut us up like tobacco, we would not return our souls to perdition. Gain, therefore, the prayers of ourselves and of our families; and as we have become the bought slaves of your Government, all repetitions become superfluous.

From your Slaves,
The 100 Inhabitants of Hasbeya.

Inclosure 3 in No. 25.

Second Memorial of Orthodox Greeks of Hasbeya.

(Translation.)

AFTER kissing your honoured hands, and offering our prayers for your eternal preservation, we represent that we have already addressed you previously, acquainting you with our having had the honour of embracing the English faith, as well as with what had occurred to us, but up to the present date we have not received any reply: in consequence, we have taken the liberty of writing to you the present memorial, in order that you may be pleased to honour us with an answer. Your Excellency under all circumstances is bound to benefit your slaves.

We, who are now in number 150, have paid our share of the taxes, and we beg of you therefore to give us your countenance, &c.

Your Servants of Hasbeya,
Of the Community of the Gospel.

Inclosure 4 in No. 25.

Consul Wood to Aali Pasha.

(Translation.) *March* 17, 1844.
(After the usual Compliments.)

IT would be as useless as it would be contrary to the frankness of our friendly relations, were I to pretend ignorance of the transaction of Hasbeya, which has created here and elsewhere so much excitement, jealousy, and suspicion.

The secession of about 150 Greeks of that district from their creed, in favour of the English Church,—the public voice attributes to the agency of British subjects and servants; and on these slender grounds it has been made the subject of earnest discussion in your Excellency's councils, and of a communication to His Excellency Assaad Pasha.

Had your Excellency done me the honour of asking me an explanation in the first instance, I should have gladly availed myself of the opportunity thus afforded me, to have given your Excellency an unreserved and a positive assurance, as I give it now, that, not only none of Her Majesty's subjects are in any manner connected with the secession of the Greeks of Hasbeya from their faith, but that it is likewise a general rule with the servants of Her Majesty, never to interfere with the religion of the inhabitants of the country wherein they reside.

After the many unequivocal proofs that the British Agents have given to the officers of the Sublime Porte of their sincere wish to see the interests of the Turkish Government consolidated in Syria, it cannot but be painful to them and to me to see ourselves unjustly identified with an affair with which we disavow, in the most formal manner, every connexion; and, indeed, if the fiscal officers of the Porte will be pleased to take into their consideration the many heavy taxes that are paid by the Rayahs of Hasbeya, they will there find the real cause of their despair, which has pushed them even to the abjuration of their faith, through the medium of persons who are by no means British subjects.

Your Excellency is perfectly well aware that there are many Protestant nations in Europe, besides England, the same as there are many nations in Asia and Africa, besides Turkey, which profess Islamism. I beg, then, to ask your Excellency what would the Mushirs of the Porte say, were we to accuse them of any act committed against us by a subject of the Emperor of Morocco, merely because the offender happened to be, like themselves, of the Mahommedan faith? Assuredly they would be astonished, if not indignant, at such an accusation. Her Majesty's Agents in Syria have, therefore, an equal right to know by what process they are made responsible for, and are accused with, the acts of the subjects of other and independent States? Those only who have come to such a conclusion can best explain it; for my part, I confess I cannot understand it, and only see in it the unworthy attempts of some to undermine the respect and consideration the Syrians owe my Government from sentiments of gratitude: to effect which, and in order to create suspicion, they have more than once imputed to us, as they impute to us in this instance, a secret wish to favour proselytism, with the object of increasing our influence in these parts.

To these groundless imputations, with which I became first acquainted by your Excellency's predecessors, I have often replied, as I now do, that the high position enjoyed by Great Britain, in consequence of her immense armies and fleets (and which were but so recently and effectively employed in these provinces for the interests of the Sultan) render her as independent of, as she is indifferent to, the negative and useless influence, which unreflecting people imagine she is anxious to derive from a few proselytes.

Such puerile insinuations and unfounded charges against a Government which has invariably used its best efforts for the well-being of the Turkish Empire and the prosperity of its people, are unworthy of every consideration. At the same time as the peculiar transaction of Hasbeya has created an unusual degree of excitement, jealousy, and suspicion injurious to the British Agents and subjects residing in this country, it behoved me to make this unreserved communication to your Excellency, in the hope you will be pleased, conformably to your often repeated friendly sentiments, to make use of its contents in the manner your Excellency may judge most expedient for the removal of those erroneous impressions gratuitously entertained by some individuals.

Finally, it would be superfluous for me to declare to your Excellency that, whatever may be the religious sentiments of the Rayahs of the Porte, they are not under British protection, although Her Majesty's Government do wish most ardently to see them happy and prosperous under their legitimate rulers, &c. &c.

I have, &c.
(Signed) RICHARD WOOD.

No. 26.

Consul Wood to the Earl of Aberdeen.—(Received July 4.)

(No. 17.)

Damascus, May 29, 1844.

My Lord,

WITH reference to my despatch No. 9 of the 23rd of March, I have the honour to state that Aali Pasha has informed me personally that the Porte had written to him to demand explanations respecting the recent secession of the Greeks of Hasbeya from their church.

The very friendly manner in which the communication was made to me having led me to the conclusion that his Excellency was now disposed to afford such further explanations to his Government relative to that transaction as would satisfy it that it was wholly devoid of any political importance; and being aware besides how much it depended upon him to remove any doubts and suspicions which it might still entertain thereon, and induce it to take a just and a reasonable view of it; I availed myself of so favourable an opportunity to repeat my assurances to his Excellency, that Her Majesty's subjects in these parts were totally unconnected with the spontaneous secession in question, which I endeavoured to trace to the recent attempt made to increase the already excessive taxation which pressed upon that district:—a fact with which he was not only acquainted, but had even predicted that it would create trouble and vexation to him.

I have, therefore, every reason to believe that the reply of his Excellency to his Government will be of a nature to appease its apprehensions, and to reconcile it more easily to the late change in the religious sentiments of some of its Rayahs.

He informed me, moreover, that the French Consul had expressly called upon him to warn him of the danger of allowing the Greeks to become members of the Protestant Church, to which I observed that, without knowing the objections he (the French Consul) had offered, or the arguments he had made use of, I was still of opinion that the danger to the Turkish Empire from 150 professing Christian Protestants was infinitely less than the assumption of the right by the French Agents to protect all the Roman Catholics in the East, who amounted to several hundred thousand; and that I still hoped, notwithstanding the representations of my colleague, which were from the circumstance stated above much more applicable to the French, his Excellency would continue to evince towards the seceders the same sentiments of kindness and humanity which he has hitherto manifested in their behalf, and that he would protect them from persecution and violence in accordance with the late assurance of the Sultan to Her Majesty's Ambassador that, no Christians shall be molested in his dominions on account of their religion.

I have, &c.

(Signed) RICHARD WOOD.

No. 27.

Consul Wood to the Earl of Aberdeen.—(Received August 2.)

(No. 21.)

Damascus, July 5, 1844.

My Lord,

IT is with some hesitation that I again dare venture to address your Lordship on the professing Christian Protestants of Hasbeya, which I would have willingly deferred had not recent circumstances connected with them induced me to intervene indirectly to prevent their recurrence.

On the 22nd instant, I received a communication from Dr. Van Dyke, attached to the American mission, from the Hasbeya to the effect that, almost immediately after the return of the Emir from Damascus, about 150 armed individuals, headed by a Druse, a Maronite and a Greek, had proceeded to the several dwellings of the seceders and had threatened to shoot them unless they returned forthwith to their ancient faith, and containing

besides such other allegations as appeared to me to implicate greatly the Prince himself.

The bearer of Dr. Van Dyke's letter being himself one of the number of those who had been menaced and ill-treated, I requested him to make a written deposition of the facts, which formed the subject of the complaint referred to me: and I have the honour of submitting to your Lordship's perusal a translation (Inclosure No. 1) in exculpation of the Emir, who does not appear to deserve the imputations cast upon him.

The conviction however that, unless something was effected to discourage the first indications of a persecution of the seceders by their own relatives and countrymen at the instigation, perhaps, of the Greek clergy, open violence and direct compulsion may finally follow, induced me to direct Michael Mushaka, the bosom friend of the Emir, to write to him, in his name, a confidential letter (Inclosure No. 2) in a sense to impress him strongly with the notion that, his own interest not less than that of the people entrusted to his care, required that he should interfere efficaciously to put a stop to every excess, which originated in religious dissensions.

The Count de Portalis, Prussian Secretary of Legation at Constantinople, who happened to be at Hasbeya at the time of its receipt, has since informed me that it had produced the desired effect; and that it had even so far intimidated the young Princes as to make them reiterate their invitation to the Rev. Mr. Smith to remain with them in order to screen their father from groundless calumnies and imputations.

The Count has, moreover, informed me that, such is the intense interest which His Majesty the King of Prussia takes in the welfare of the Protestants in the East, that he has determined on proceeding to Constantinople to make his report on those of Hasbeya to the Prussian Minister there previous to his return to Berlin, though he was of opinion that, as the whole matter or question was not sufficiently advanced, its management should be left to those on the spot until such time as its progress justified its being made the subject of formal communication with the Porte.

I naturally gave him every assurance that, although I was far from deeming myself authorized to grant British protection to a community of Protestants, subjects of the Porte, I would nevertheless exert all the means in my power to protect them from persecution and violence.

Aali Pasha's secret instructions to the Emir, previous to his departure for his district, were that he should call on the Greek Patriarch and appease him; that he should keep the people quiet, and that he should do nothing to excite attention, which last part of his instruction confirms me in my belief that his Excellency having replied to his Government's demand for explanations respecting this secession in the sense stated in my report No. 17 of 29th May last to your Lordship, he is now doubly anxious to avert the recurrence of any incident that may contradict his statement.

But were it otherwise, so long as the Emir entertains the impression that the retention of his situation depended materially on the countenance and support of Her Majesty's Consulate, self interest will always lead him to abstain carefully from losing the benefit of the influence, which, when exerted, procured for him, for the second time, his appointment to Hasbeya.

I am, &c.

(Signed) RICHARD WOOD.

Inclosure 1 in No. 27.

Deposition of Nicola Haslab.

(Translation.)

June 27, 1844.

ON the day of the arrival of Emir Saad-el-Deen at Hasbeya, Tanus-el-Hadad, of Héyi, in Lebanon, in the service of the Rev. Mr. Smith, and Shehin Gabrin, of Hasbeya, one of the Protestant community, waited upon him, and found him with the notables of the place. The conversation having turned on what had occurred to the Emir at Damascus on the part of the Government, he (the Emir) said to the assembly that he had given the Pasha and the Kahyia

to understand that some of the people had, on account of the oppression which they had experienced, sold their religion, and had become English. Shehin Gabrin replied: "Is it your wish to make us a proverb? for we have not changed our religion for the sake of money, but for love of it."

After four or five days, Dr. Van Dyke, of the American Mission, and Potros el Bostoni, of Beyrout, arrived and witnessed the enmity of the other sects to the Protestant community. The repaired in consequence to the Emir, and asked to know whether he had instructions from the Government or from Aali Pasha to coerce its members, to which he replied that he had no such orders from any one, neither was he inimical to them, but that on the contrary Mr. Wood had recommended them to him, and how could he, therefore, be against them?

On the following day a quarrel ensued between Daoud Subha, one of the seceders, and some of the people, who struck and wounded him. He and his son complained of it to the Emir, who, on causing the delinquents to be brought to him in order to punish them, the new notables of the place came and liberated them. After this occurrence the sons of Shehin Assaf assembled in the market-place with one hundred individuals, and seized me without cause, to show to the members of the Protestant community that they could ill-treat them without any one's protecting them.

Subsequently, Sheik Joussef Zeloum, a Druse, Abou Hamid Ghorrah, a Greek, and Joussef el Hadg, a Maronite, went successively with the above armed crowd to the dwellings of the several seceders, and gave them each to understand that such as would not voluntarily return to their former creed should be compelled to do so by force; and that they would kill them. According to my knowledge, up to the present period the Emir is neither connected with this transaction, nor is it in pursuance of his orders.

Inclosure 2 in No. 27.

Michael Mushaka to the Emir Saad-el-Deen.

(Translation.) *Damascus, July* 27, 1844.

MR. WOOD has this day received a letter from Dr. Van Dyke, American physician, acquainting him with the violence and abuse used towards the members of the Protestant community of Hasheya, and this after your arrival there: 1stly, by your applying to them the epithet of dogs, and accusing them of having sold their religion for money (which, however, we can never credit); 2ndly, by their ill-treatment by some of the people whom you have not punished, and against whom you have not protected them; 3rdly, by reason of the armed assembly composed of Christians and Druses, and headed by Joussef Zaloum Abou Hamond Ghorrah and Joussef el Hadg, who have paid nocturnal visits to the several members of the Protestant fraternity for the purpose of obliging them forcibly to return to the Greek Faith.

Mr. Wood was greatly surprised on receiving the above information, which implicates you likewise in his mind, in spite of his firm reliance on your sound judgment in such matters; for, how can it be possible that you should have allowed such proceedings, so contrary to justice and to the "Tanzimat-el-Hairiyé" to have taken place at the very moment that the Great Powers are striving to remove every kind of oppression and violence in affairs of religion, and to establish that liberty and that toleration which permits every one to follow the dictates of his conscience in what regards his faith, and which they have but so recently obtained from the Sublime Porte. In the supposition even that you were ignorant of the violence of these individuals, I must beg to ask how you could have allowed them to escape unpunished after it had come to your knowledge?

It would not be out of place here to inform you, that the late secession of the Greeks from their creeds has been already noticed in the German papers, which will make it known to all the nations of Christendom; in what sense will they speak of you, therefore, so soon as Dr. Van Dyke reaches Beyrout and gives publicity to the violence complained of, and which has been committed almost in your presence? Whereas you were hitherto known to them as a person of

great intelligence, and of a conciliatory but firm character, and represented as such by them. Will you sacrifice willingly your good repute and assimilate yourself to the barbarous country Governors of old? This cannot fail to injure you greatly in the estimation of the European nations, who will see in it your inaptitude for holding henceforward places of high trust. Should this ever unfortunately occur, the government of your district will be transferred to such others as can administer it in the manner hoped for from you, in which contingency you may never revisit the place of your ancestors again.

My Lord, pay attention to this; remove all causes of disorder and violence, and above all let your Rayahs be all equal in your sight; neither permit that any dissensions should spring up from causes of religion, with which you can have no connexion in your civil capacity; but in case you are unable to prevent the afore-stated individuals from committing excesses and violence in future, it is extremely easy to procure for you orders for their arrest and translation to this city to receive the punishment they have drawn upon themselves.

(Signed) MICHAEL MUSHAKA.

No. 28.

Consul Wood to the Earl of Aberdeen.—(*Received September* 11.)

(No. 23.)

My Lord, *Damascus, August* 3, 1844.

IN continuation of my despatch, No. 21, of the 5th of July, relating to the Greeks, who had seceded from their own Church, and had united themselves to the Church of England, I have the honour to state that the incessant intrigues of the Greek clergy and others having brought about a state of things in Hasheya dangerous to every individual member of the Protestant community, whose lives were publicly menaced, sentiments of humanity no less than the personal interest I naturally take in their happiness and well-being, induced me, on the receipt of the Rev. Mr. Smith's letters, (of which I have the honour to inclose extracts under Nos. 1 and 2,) conveying to me the peril of their position, to seek a private interview with the Pasha, which resulted in the transmission of a peremptory order (Inclosure No. 3,) to the Emir Saad-el-Deen, to prevent further violence from being offered to them by the Greeks of Hasheya, and those of Zahleh, Rasheya, and Keefeir, who had repaired to the former place, with the intent of forcing or persuading them to return to their old creed, and in the express deputation of an officer to examine into the whole matter.

I have, likewise, addressed the Emir on the subject (Inclosure No. 4,) whose replies (Nos. 5 and 6,) I venture respectfully to submit the more readily to your Lordship, as they are not only corroborated by Mr. Alison's opinion, formed on the spot, that the persecution and violence complained of were not of the alarming nature they were deemed in the first instance, but as a further evidence of the strict injunctions of the authorities to prevent their recurrence in future.

But in order to give more effect to the order of the Pasha, which extreme bigotry might have set aside, I have waited on the Greek Patriarch, and, after some observations from me, he was persuaded to address a patriarchal letter (No. 7) to the Greeks and their clergy, to abstain henceforward from molesting, in any manner whatsoever, the converts, with whom they were to live in peace and harmony according to the spirit and precepts of their Church.

The object of the above orders was to empower the Emir, on the one hand, to act more energetically, and to enjoin the Greeks, on the other, to conduct themselves peaceably and friendly towards their seceded countrymen.

Your Lordship will be pleased to learn with satisfaction that both the Pasha and the Emir have given me every private and formal assurance, that they will exert their utmost efforts, as far as circumstances and the embarrassment of their delicate positions will allow, to protect these poor converts from violence; and the only incident, therefore, that gives me some cause for apprehension is the direct and injudicious interference of other parties, in the hope of either bringing about their recantation, or of affording them protection.

With these two opposite objects in view, while the Russian Consul-General of Beyrout has sent his dragoman to the authorities of Damascus to persuade them to assist the Greek Patriarch in recovering his lost flock, with which fact the Pasha acquainted me in time, and has written besides to the Emir (No. 8,) to assure him of the pleasure it would give the Porte to hear of their return to their Church, which he states to be under the protection of the Emperor; the Prussian Consul-General has addressed him (the Emir) another letter (No. 9) of quite a different purport, but in terms calculated rather to irritate and to produce a contrary effect.

To both these communications I have advised the Emir to return civil replies, particularly to the former, which was to be couched in terms to lull the fears of M. Basily, and with them his further exertions in the matter; but as the original of the Prussian Consul-General's letter was put in my possession, I thought it proper to keep it, lest it should fall into the hands of the native and foreign authorities, who could not fail to infer from a part of its contents, that the British and Prussian Governments were interested in the secession of the Greeks from their faith—an inference which would be attended with many inconveniences.

I have, &c.
(Signed) RICHARD WOOD.

P.S.—Since writing the above, I have heard it reported that the seceders, in number about forty, had left Hasbeya and had withdrawn to Beyrout; but as I am unacquainted with the exact circumstances that have attended their translation, I will do myself the honour of detailing them in a future report, together with the steps that may be taken for their return. It is evident, however, that this very delicate question will require some time and great tact and perseverance before it is set completely at rest.

R. W.

Inclosure 1 in No. 28.

The Rev. E. Smith to Consul Wood.

(Extract.) *Hasbeya, July* 12, 1844.

THE interest you have expressed in the religious affairs of Hasbeya, and the important aid you have already rendered to the cause of religious liberty, have emboldened me to bring the subject once more before you.

For a week after the arrival of your letter, the Emir Saud-el-Deen was in the Hulet, and our friends had comparative quiet. The Greek clergy were indeed going around to their houses every day, and using all their influence to induce them to return; but of this, of course, no one had any right to complain. As the result, some ten or a dozen, who had been playing the hypocrite from the beginning, returned to the Greek Church.

The Emir arrived on Sunday last, and on Monday I had a long interview with him, in which he made me all the promises I could wish for, and he has done the same once since to my native assistant, whom I had occasion to send to him. But I am sorry to say, that instead of our friends experiencing any actual relief, their condition has been growing worse daily. The abusive language heaped upon them in the streets is intolerable. They are daily threatened with death. Hanady Ghorrah's party of Greek young men, has begun again to go round to their houses, not armed indeed, but in a manner to intimidate, and thus induce them to go back to the Greek Church. One man used such abusive and obscene language to the daughters of two or three of our most respectable men, that they complained to the Emir. He imprisoned the culprit for half an hour, but the whole thing passed off in a way to exasperate instead of intimidating our enemies; and yesterday one of the men who goes with this letter, was beaten near the palace, and when complaint was made, the culprit, who was a son of Shehin Daun, and is more violent than any body else, was not even blamed. At the same time, my assistant, who is an English protégé, in visiting a family of our friends, was suddenly surrounded by a company of young men, who, as afterwards appeared, had determined to stab

him with a khangiar, which one of them wore, but he disarmed them by his mildness and a serious exhortation which he gave them for about half an hour.

In these circumstances I need hardly say, that the Protestants here are daily afraid of violence. Their present condition they will not endure, and they stand ready, if relief does not come, to move off in a body. And you will readily see that all my advice which has been strongly given so long, as there was any chance of its being accepted, that they should uphold the Emir's Government, is of no avail. Of all this I have informed the Emir, and begged him to take some steps which should keep their enemies in check; which he might easily do by making an example of one or two offenders, and by showing the same respect to the Protestant chiefs as to those of the other sects, which I am told is not now the case; but things daily grow worse.

In writing this to you it is my wish not to make the Emir an enemy. My supposition is, that he has secret orders of such a nature, that an unofficial communication from you is not enough to induce him to take any other than his present course. My hope is that you may be able to send him such official communication as shall embolden him to act, not in the way of positive protection, but of dispensing equal justice and keeping the lawless in check. Our friends here are waiting your answer. If it is not such as to relieve them, they will move away. Inquiries have been already sent off for a place. But I need not say that this would be a great calamity, and attended with suffering as many of them are poor.

(Signed) E. SMITH.

Inclosure 2 in No. 28.

The Rev. E. Smith to Consul Wood.

(Extract.) *Hasbeya, July* 16, 1844.

I WROTE you on the 12th by two messengers, who have not yet returned. Since then events have occurred which I deem of importance to communicate.

Yesterday some twenty or thirty horsemen arrived from Zahleh, Rasheya and Keefeir, sent by the Patriarch to restore the seceders to the Greek church. They were unarmed, and profess to have come only to use means of persuasion. All of them at first dismounted at the house of Shehin Gabrin, the head of the seceders, and then divided themselves among the houses of a few of the other leading men, but these, having previous notice of their coming, had absented themselves, fearing the inconvenience and expense of harbouring them for the several weeks which they threatened to stay, unless they accomplished their purpose sooner.

In the evening our friends went in a body to the Emir, to ask him to remove from their houses these persons, who had thus quartered themselves upon them. The Emir yielded to their request; but on sending out his orders, found the young men's party rising in arms to resist him and cut off the seceders, and the town was at once in great commotion. The Emir immediately forbade our friends to leave the palace, and sent for me. On my arrival, he declared that the town was in rebellion, and having no means of quelling the riot, he had assembled his family, and had determined to throw down the reins of government and leave the next morning. He justified our friends from all blame, and was loud in reproaching their enemies, but what to do he confessed he knew not. It was a moment of no little anxiety. But at this juncture the Druse Sheiks, Amin Shems and Mahommed Keis appeared, and with a generosity and order I shall never forget, threw themselves into the breach, and declared that their own blood should be shed before a single Protestant should be touched by their enemies. This seemed to give the Emir confidence; his orders took effect, and the town was soon quieted. I wish to call your attention particularly to this noble conduct of the Druse Sheiks; for I believe it was the union of their influence with that of the Emir which saved us. That this friendly disposition of theirs should be encouraged, is of great importance. Nothing could encourage it so much as a letter from yourself to them, commending their conduct in thus supporting the Emir's authority, and one to the Emir recommending him to restore them more fully to his confidence. Such a step would at

once break down the young men's party, which is now the great instrument of persecution.

To-day the town has been tolerably quiet again, but the people from Zahleh, &c., are still here, and what they will finally do is not yet known. Mr. Thompson will keep you informed. He has arrived to-day and will take my place, while I return to Beyrout.

(Signed) E. SMITH.

Inclosure 3 in No. 28.

Vizierial Letter to Emir Saad-el-Deen.

Damascus, July 17, 1844.

(Translation.)

THE Rayahs, who have recently become members of the Protestant Church, have presented a memorial to us, complaining of the conduct of the Greeks of Hasbeya, who are persecuting and molesting them for having separated themselves from their creed; and that, in particular, a Greek, by name Giorgios Ghorrah, has formed a party of his own sect, at the head of which he has placed himself, and has given them authority to ill-treat all such who have become Protestants. They further state that they (the memorialists) are also the loyal subjects of the Porte, to which they pay the tribute and taxes demanded of them, and request, therefore, that justice may be done them, that they may be protected against violence, and that they may be allowed to live in peace, in order to attend to their several avocations and affairs. The foregoing forms the contents of their petition.

We have, in consequence, issued this our order to you, and of which Rustum Effendi is the special bearer, that you may examine into the violent proceedings of the Greeks, at the instigation of the said Georgios Ghorrah, towards the seceders. In the event that the complaint be correct, you must know that any violence or molestation from one set of Rayahs towards another, be it on account of the reason stated above, or from any other motive whatsoever, is contrary to the Imperial will and to our own wishes, and that it is impossible for us to permit it, under any consideration whatever.

You are called upon, therefore, to give me minute explanations thereon, and if it be true that one Rayah molests another, you must prevent it effectively and efficaciously, and inform us of the name of the offender, the cause, and in what manner the assault was made, that after an examination into it, we may issue the proper orders for the punishment of the culprit.

Although those who may have changed their faith have deviated from the path of their forefathers, yet this matter can only be taken cognizance of by the Sublime Porte, and it does not absolutely appertain to the Rayahs to punish each other. You are, therefore, bound to hinder and prevent them from such harsh proceedings, which are contrary to the Imperial will; for all are the subjects of the Sublime Porte, and you are, in consequence, obliged to deal with them all as heretofore. Inform us of these occurrences in detail and with exactness, and pay ye strict attention to these presents.

(L. S.) AALI RIZA.

Inclosure 4 in No. 28.

Consul Wood to Emir Saad-el-Deen.

Damascus, July 17, 1844.

(Translation.)

I HAVE to inform you that Nicola Haslab and Halil-el-Houri, of the community of professing Christian Protestants of Hasbeya, have come here to complain of the violence used towards them by the Greeks.

First, By taking away some of their arms;

Secondly, By cursing and swearing at them, their harems, and daughters, when going to divine service;

Thirdly, By striking one of them, Halil-el-Houri, under your palace; and

Fourthly, By ill-treating and using improper language towards them and their ministers, and by deputing an individual to kill one of the teachers.

The chief abettors of these proceedings are Giorgios Ghorrah and the sons of Shehin Asseff. After Michael Mushaka had written to you to prevent the ill-treatment of the Protestants, the Druses and Maronites ceased their persecution, and conducted themselves with civility towards them, but Giorgios Ghorrah assembled and headed an armed crowd, commanded by Boulouk Bashis (officers), and assumed the power of giving directions, and of doing whatever he pleased.

I was not only surprised to hear the foregoing statement, but was also astonished that you should have permitted such proceedings to have occurred under your very palace, which would lead one to suppose that you either connived at them, or were too weak to punish the daring offenders, who have thus disregarded the respect that is due to your official character. Your weakness and their presumption may cause you vexation hereafter.

You are already acquainted with the representations made to the Sublime Porte by the Great Powers, in behalf of religious toleration, and with the Imperial assurance to them that no one should be molested for his religion; besides which sufficient explanations have been given by his Excellency the British Ambassador to Rifaat Pasha and the Greek Patriarch on the secession of the Greeks at Hasbeya.

I have likewise received to-day a letter from Colonel Rose respecting the ill-treatment of the seceders, which he has some difficulty in believing, seeing that you are the Governor of the district wherein it has occurred, unless, indeed, it be with your secret connivance; otherwise he must conclude that you are not in a position to administer to the people confided to your care, or cause justice to be dispensed equally to all. Colonel Rose has thus seen himself forced to represent this state of things to the Capudan Pasha, more especially as the Foreign Powers are resolved on denouncing and preventing any occurrence, which tends to check religious toleration.

I have consequently thought it necessary to address you on this subject, in order that you may prevent and hinder violence and persecution in matters of religion by the punishment of the offenders, in accordance with the duty which devolves on you to protect all Rayahs equally, of whatever denomination. But, in case you are unable to chastise Giorgios Ghorrah, or others of the culprits, inform me of it, that I may ask of the local Government their arrest, translation hither, and punishment.

I shall have the honour of waiting on his Excellency Aali Pasha, to speak to him on this matter, that he may remove all such causes of molestation and violence as might lead to quarrels and strife.

(L. S.) RICHARD WOOD.

Inclosure 5 in No. 28.

Emir Saad-el-Deen to Consul Wood.

(Translation.)

(After Compliments.) *Hasbeya, July* 18, 1844.

I HAVE had the honour to receive at a propitious hour the letters of your Seigniourie, the one in reference to the representations made by Nicola Haslab and Halil-el-Houri, and the other relating to the visit of Mr. Alison, and I have understood all that you were pleased to address to me.

In regard to Mr. Alison, he has honoured our place, and we have had some conversation together, for I am always anxious to do whatever may be agreeable to you, and to assist your Excellency (your Seigneurie) in every thing that you may desire, to the utmost of my power and means, particularly when my doing so may be pleasing to your magnificent Government. I need say no more, for your own heart knows more of my sentiments than I can express.

Respecting the individual who insulted the daughters of Nicola Haslab, I imprisoned him, but on examination, finding that the whole complaint was futile, I authorized his liberation. As to Halil-el-Houri, I never heard anything about his affair until the receipt of your letter.

Rest assured that with the influence of my superiors, and with your good offices, I will content all parties, and leave no room for complaint from any of them; and should there ever be any the slightest difference in my bearing towards them, your wisdom and sagacity will indicate to you from what it might arise. All are the subjects of my Effendi, and it behoves me to dispense equal and impartial justice to each and every one of them, &c. &c.,

(L. S.) EMIR SAAD-EL-DEEN.

Inclosure 6 in No. 28.

Emir Saad-el-Deen to Consul Wood.

(Translation.)

(After Compliments.) *July* 19, 1844.

THE letter you were pleased to address to us, reached us at a propitious moment, and we have perfectly understood all the explanations you have given us respecting the necessity of treating with equality the Protestants and Greeks of Hasbeya, and of hindering the Greeks from ill-treating the Protestants, in accordance with the agreement of the great Powers with the Porte for the prevention of all violence and persecution in matters of religion, by which every one acquires the full liberty of following his conscience in regard to his faith.

Under the same date, we had the honour of receiving a strong buyuruldi from his Excellency Aali Pasha delivered to us by Mahommed Shekir Effendi on this subject, to prevent every violence and vexation to the Protestants; and in obedience to his Excellency's orders and your statement and wishes, we published forthwith his buyuruldi to us, and ordered everybody to conduct themselves properly and in conformity thereto.

It is assuredly my duty to reflect seriously on matters of administration, to preserve equality among the people, and to protect them without making any distinction between them. If it pleases the Almighty, therefore, we will hinder all causes that may give rise to disagreements between individuals of whatever nation they may be; and in case anything occurs to require punishment, we are either to represent it immediately to the Government, or to proceed to the chastisement of the offender, according to his deserts, but that in case it is of no importance, purely accidental, or arising from ignorance, we are then to punish the culprit summarily, and as much as circumstances will allow, without troubling his Excellency with it. Being an obedient servant of the Government, we are bound at all times to administer matters in a way to secure the tranquillity of the people of these parts, without evincing any, the slightest, partiality for any one, agreeably to the high pleasure of his Excellency and your wishes; for we know this to be your desire for our own sake, &c. &c.

(L. S.) EMIR SAAD-EL-DEEN.

Inclosure 7 in No. 28.

The Patriarch of Damascus to the Greeks of Hasbeya.

(Translation.) *Damascus, July* 20, 1844.

WE have been informed that certain persons among you have interfered, and have used acrimonious language towards some of those who have embraced the Protestant religion, more particularly on the arrival of some of my flock from Zahleh, who came for the purpose of restoring peace and harmony among you, according to your local usages, and in order to remove all such feelings as may arise from interested motives, and to restore love and purity into the hearts of the people. We were excessively grieved, however, on learning those things; which proceeded from the insulting and virulent language which has been used, as foreign to the spirit of the Church and to the preaching of charity; because our ancient orthodox and holy Church, founded upon the basis of the Apostles and Prophets, has never had, from the days of the holy Apostles up to this period, recourse either to force or to the sword for gaining people unto the faith.

It is true that the Church, strong in itself in simpleness of heart and purity of intention, acts in this spirit towards all other creeds and nations who

return to it. But in the same manner as the holy Apostles drew men to the religion of Christ by the purity of evangelical teaching, and by their good and virtuous deeds and moral propriety, which is like unto the transcendent splendour of the light, so also did our fathers act, and let us also conduct ourselves with the same decorum. If it be, therefore, your object to bring over your brethren to their original faith and to the bosom of their benevolent mother, you must behave towards them with kindness and love, so that by their return to you in love and the spirit of the Gospel, ye may gain both them and the approbation of God, and be likened unto the Saints, bearing fruit unto good.

Our demand therefore is, that ye communicate these words that we write unto you to each other, and reflect upon them, and that ye obviate altogether all causes of scandal, not only among men, but also among the women and children, not only in the streets, but also in the houses whether the inmates be present or absent. In short, you are to treat them with brothers' love, which is agreeable both to the Lord and to us, for you are bound to act thus towards them, namely, not to give them any cause whatever for irritation, because you will thus be condemned by your own conscience and by the Most Holy, and ye will also suffer the blame of men. Every man is accountable to God for his own actions in the Day of Judgment, and he will receive the wages thereof, be they good or bad. If, therefore, every man is to be tried for his actions, and to be rewarded accordingly, it follows that no man will be accountable for the deeds of another, nor will he be punished for them; but every one is bound to labour in all things which are pleasing unto God, and he will himself derive the benefit thereof, both in this world and in the world to come, and to abstain from all things that concern him not, in order not to hear that which pleaseth him not. We, therefore hope that ye will act according to our directions, and keep our injunctions that we may always pray unto the most High God to preserve and keep you, &c.

Inclosure 8 in No. 28.

M. Basily to Emir Saad-el-Deen.

(Translation.)

(After the customary Compliments.) *Beyrout, July* 24, 1844.

THE renown of your good name from old made us desirous for an opportunity to address you, which having presented itself, we have great pleasure in congratulating you on your appointment, which you owe to the confidence the Government reposes in you on account of the services which your ancestors and yourselves have rendered for so long a period, and for having attached the people to you.

Undoubtedly the inhabitants of Hasbeya and Rasheya must be perfectly contented and happy in possessing a Governor like yourself, particularly after their sufferings from the oppression of Bozo Agha, who destroyed their peace for a time, to a degree of obliging a portion of the Christians of those parts to abandon their church, deceived as they were by strangers, who are exerting their utmost efforts to establish a new religion in these countries.

As, however, our illustrious master (the Emperor) protects the Church (Greek), it (its protection) appertains to us likewise; and in consequence, therefore, of our friendship and amity with the Pashas of Saida and Damascus, we have acquainted them with the true state of the affair, which shortly led to the dismissal of Bozo Agha. Your nomination, therefore, to the government of those parts clearly shows that it is for the repose of the Christians there; and as some of them have returned to their true church, our notion thereon has been so far confirmed.

The surprising and painful intelligence, however, that only a short time ago fresh intrigues have occurred at your place, and that several individuals who ought not and who cannot on any pretext whatsoever interfere in the affairs of the people, have written to you letters under the impression of

frightening you by meaningless words, has reached us. As, in the first place, we esteem and respect your name, and that of your family; and in the second, we desire the peace of those who profess our religion,—we address you this letter with great stress, to make you acquainted with the truth, and which is, that the Sublime Porte wishes the well-being of the people, and that it protects the Greek clergy, particularly against the intrigues of strangers, who attempt to deceive its Rayahs. You will therefore do well, and will be acting in compliance with the above, by following the advice of his Excellency Aali Pasha, and by refusing to accede to the words or opinions of those who have no right to intervene in your affairs, and of those who cite without authority (vainly) the names of the European Governments; for the missionaries who do these intrigues are not sent by any of them.

In conclusion, we beg you will give us a proof of your friendship, by putting an end to these intrigues; and we assure you most positively that it will give great pleasure to your Government, and on our part we shall feel grateful to you.

(L. S.) CONSTANTINE BASILIOS,
Russian Consul-General for all Syria and Palestine.

Inclosure 9 in No. 28.

M. Wildenbruch to Emir Saad-el-Deen.

(Translation.)

(After the usual Compliments.) *Beyrout, July* 14, 1844.

I CANNOT explain to you the pleasure I experienced when I was informed by Count Portalis, Secretary of Legation at Constantinople, and the Prussian Consul at Jerusalem, of the condition of the people of Hasbeya, in consequence of your humane and wise bearing towards them. My hope is, that a person like yourself will continue so to act for ever in the matter concerning the late secession in those parts. Truly this has caused me great joy, neither was it possible for me to expect a different conduct from a person of your judgment. Had you mixed up yourself in this affair, which relates merely to religion, you would have exposed yourself to the intrigues of those who are willing to make you the instrument for arriving at their object and of throwing the blame upon you afterwards. As it is, even those who know you are almost certain that some (individuals) have gained you by worthless means, which need not be mentioned here.

It is known to you and to me, that it was at first rumoured that some people in Damascus had adopted such means as were calculated to make you enter into this affair, which does not appertain in any way whatever to the Government of the Sultan, or to the civil administration of the Sublime Porte.

The events, however, which have lately occurred at Hasbeya, as well as the combinations for purposes of violence, with which those who had separated themselves from the Greek faith have had to bear, were unnecessary, for, not only have they not done any thing in opposition to the orders of the Porte, but they have never ceased, on the contrary, to be her faithful and obedient Rayahs. Oppression and violence still continue to be exercised towards them, with your knowledge and under your eyes, without your affording them protection, notwithstanding that you hold your post from the Government. This has convinced us that you are not disposed to follow the same conduct as you pursued heretofore, neither to preserve the good repute and name which you had acquired in the first instance by your judgment, talents, and wisdom; and this very circumstance has forced me to examine into the reports which have been put in circulation by the enemies of your welfare. It becomes therefore necessary, that I should submit to your consideration what follows, begging of you to prove to me the contrary, supposing even that it does not exist, or is not susceptible of explanation.

1st. Since the Government of His Imperial Highness the Sultan has granted to all its subjects full liberty to change their religion and creed, how is it that the people of Hasbeya cannot avail themselves of this liberty granted by the Turkish Government itself?

2nd. Oh! Emir, whose religion is that of Islamism, what is it to you if some of the Christians follow the Greek or the Protestant faith? I think that it is not worthy of your dignity, nor conducive to your interests, to make yourself an instrument in the hands of others in order that they may accomplish their purposes through you, in an affair which belongs solely to religion and conscience.

3rd and finally, we state to you, that what has occurred in Hasbeya has been represented by the Consuls-General of the two great Governments of Prussia and England to their Embassies at Constantinople, as well as by the local Government to the Sublime Porte; and that we are actually waiting for the answers from that quarter. It is now in consequence superfluous and out of time for those who are under direction of superior authorities to attempt uselessly the termination of this matter in a way contrary to the interests and wishes of two of the greatest allied Governments.

It now rests with you to judge whether it is expedient for you, with all the serious consequences that may accrue from it to yourself, to interfere in a matter of religion which does not appertain to you in any manner whatsoever. But it will be construed unto an unfavourable meddling on your part, so long as you permit that calumny and violence should be exercised towards those who, I understand, have not swerved from their duty of loyal subjects, without your punishing the offenders. If you allow them to be molested, you will fail in the execution of the duties of your office. Believe me, therefore, that the best advice I can give you is, to exert your utmost efforts for the prevention of violence towards them, and to leave it (the affair), in the hands of those superior authorities to whom its definition belongs.

Know you also, that this matter neither appertains to you, to the Pasha of Damascus, or to the Greek Patriarch, but solely to the Sultan. Do your utmost to keep matters in the best possible position, and prevent those scenes which have lately occurred in Hasbeya, and punish the culprits. If you are in possession of instructions from the Sublime Porte to ill-treat those who embrace the Protestant faith, we have nothing more to add; but if, as we positively know, you have not received any special instructions about it, it is better for you not to act before you do get them.

Do not allow yourself to be induced by others to follow their wishes, that you may not repent of it shortly, for repentance then will avail you naught. Believe my word, O you Prince! that there are authorities whose hands are longer and their positions much more elevated than those of Aali Pasha or the Patriarch. You had better, therefore, wait the issue of this affair, and the determination of the superior authorities. Believe likewise, that the Protestants of Hasbeya, so long as they walk in the straight path, that is, do what is their duty towards their Government, will not be in need of friends and well-wishers to protect them and prevent their being oppressed.

We have deemed it expedient to write this present letter, and to send it by Mr. J. Catafago, chief dragoman of the Prussian Consulate-General, that he may himself see with his eyes the posture of affairs.

(Seal of Office) (Signed) LOUIS DE WILDENBRUCK,
Consul-General of the Prussian Government for all Syria and Palestine.

No. 29.

Consul-General Rose to Sir Stratford Canning.—(*Received in London, Sept.* 11.)

(No. 37.)

Sir, *Beyrout, July* 25, 1844.

I HAVE the honour to state to your Excellency, that on the 15th instant, the Rev. Mr. Whiting, an American Missionary, came to me in some agitation, and informed me that the Rev. Mr. Smith, who is now at Hasbeya, in charge of the seceders from the Greek Antiochian Church, had requested him to call on me without delay, and represent to me the critical position of himself and the seceders.

Mr. Whiting then handed to me an extract of a letter from Mr. Smith, a copy of which I have the honour to inclose to your Excellency.

I said to Mr. Whiting, that a case of oppression of Christians at Hasbeya had been clearly proved; that, in strict conformity with my previous conduct, I should now act with due energy in protection of Christianity and the rights of humanity, and that I should instruct Her Majesty's Consul at Damascus in that sense, to make the necessary representations to the Emir Saad-el-Deen, Governor of Hasbeya.

I had heard that the Emir had received a bribe from the Greek Patriarch at Damascus, to act against the seceders.

I, without loss of time, inclosed to Mr. Consul Wood the extract of the letter from Mr. Smith, and wrote to him as follows.

"I beg to inclose to you a paper given to me by Mr. Whiting, who is in much distress at the state of the converts in Hasbeya. It is clear that the Emir Saad-el-Deen is either acting under secret instructions, or has been bribed; but whatever be his motives we, as British functionaries, have a right to call upon him to treat Syrians under his care and government with humanity and justice. Our early instructions justify us in doing this; and the promises made to Her Majesty's Ambassador by the Sultan this year, as stated in His Excellency Sir Stratford Canning's circular, justify us on calling on the Emir, Saad-el-Deen, as an authority of the Porte, to fulfil his Sovereign's engagements as stated in that circular.

"In the sense of these observations and knowing from the kindness and humanity which you already displayed in the affair of Hasbeya, that you will do what is best, I beg you to make a representation to the Emir Saad-el-Deen directly, or to the Pasha, on this subject.

"You will see that a positive case of insult to a Christian, and oppression of a Christian are stated by a most respectable person. I think that the Emir Saad-el-Deen should be held responsible for sanctioning such outrages; it is clear that if he permits them, he should no longer hold an office of which he neglects most material and important functions, protection of peaceable subjects of the Porte from insult and outrage.

"You are quite at liberty to make use of my name, and it would be better that you should do so; and pray inform these functionaries, that if I hear another case of persecution or outrage sanctioned by the Emir Saad-el-Deen, I shall make a special report of the Emir Saad-el-Deen to Her Majesty's Ambassador, and complain, moreover, to the Capudan Pasha emphatically of the Emir Saad-el-Deen's disobedience of the orders of his Sovereign, namely, that he wishes all classes of his subjects to be treated with justice and humanity."

Your Excellency will perceive by the tenor of this, and my previous despatches relative to matters at Hasbeya, that whilst I have thus fully carried out the intentions of the Earl of Aberdeen that there should be no interference with the faith of the Christian sects in Syria, I have also given full effect to the humane instructions of Her Majesty's Government, and of your Excellency in favour of humanity and justice.

Promise of protection, in the event of conversion, is very different from defence of converts against persecution. It only now rests with the seceders at Hasbeya to render their conversion a *fait accompli*.

Our position, therefore, as regards the seceders at Hasbeya is perfectly good and defensible,—that is, entire non-interference in favour of conversion, and, secondly, defence of the seceders, on the same principle of justice and humanity which has been exercised in favour of all other Syrians, without regard to their creed or persuasion.

Indeed, the most bigotted would find it difficult to blame a Protestant officer for exercising those good offices in favour of Protestant Syrians, which he has often and so effectually brought into action for the benefit of all the other sects in Syria,—Christians of all sects, Mussulmans, Metualis, Jews, and others.

It is impossible to be blind to the political considerations which result from the conversion of Hasbeya. They are chequered with good and evil; the former, I think, predominates, if discretion takes the place of over-zeal and enthusiasm.

Mr. Consul Wood having asked my opinion, I thought it fair towards him to express my entire approval of the steps he had taken in protection of the Hasbeya converts against oppression.

I have, &c.
(Signed) HUGH ROSE.

Inclosure in No. 29.

The Rev. E. Smith to the Rev. Mr. Thomson.

(Extract.) *Hasbeya, July* 11, 1844.

WHEN I wrote by Butrous, I expressed the apprehension that the result of this week would be of great moment. Our circumstances are now more critical than ever, and I am at a loss to know what to do.

I had a long interview with the Emir on Monday, and Abu Besharah has seen him once since. No one could speak fairer, or promise better than he. But in fact our friends have experienced no relief from his return. Their enemies have become bolder. The abuse heaped upon them is constant, and instances have occurred even in the palace. Threats of extermination are made openly, not excepting myself. Yesterday, indeed, a man who had abused the daughters of two or three of our most respectable men was imprisoned, but for not more than an hour, and in a way to make no impression. To-day, one of our most respectable men was beaten near the entrance of the palace, and when he made complaint, though actually wounded, the culprit was not even blamed. The condition to which they are reduced is insufferable. Indeed I am in daily expectation that blood will be shed, and I have addressed a note to that effect to the Emir; but he does nothing except give me polite words and fair promises.

The stability of our friends in these circumstances is wonderful. As nearly as I can ascertain, the whole number that has left is not over twenty. The zeal of many, especially the women, is daily increasing. But they will not remain in Hasbeya in their present state of degradation and danger. Nor do I believe they can remain without an official communication from some one of the Protestant Consuls to the Emir. This will give him a safe basis to act upon, if he is waiting for that; or will make him feel obliged to act, if he is reluctant.

Now what I beg of you is, that immediately on receiving this you will go to Beyrout, and seek an interview with the English and Prussian Consuls-General. My hope is that they may have received instructions to act. At any rate, you will get their advice. Pray be as expeditious as possible, for every hour, in our present circumstances is of great moment.

No. 30.

The Earl of Aberdeen to Consul-General Rose.

(No. 10.)

Sir, *Foreign Office, September* 19, 1844.

I HAVE received your despatch No. 36, of the 10th ultimo, together with its several inclosures.

With reference to one of those inclosures, namely, your despatch No. 37, to Sir Stratford Canning* on the subject of the protection which, in consequence of the appeal made to you on the part of the American Missionary, Mr. Smith, you had thought it right to afford to the Protestant converts from the Greek faith in the Hasbeya and adjoining districts, I have to inform you that Her Majesty's Government perfectly approve of your affording general and efficient protection to all Christians in Turkey who may appeal to you against the oppression of the Mussulman Authorities of the Porte. But in admitting the propriety of acting upon this general principle, Her Majesty's Government particularly desire that all Her Majesty's Agents should observe the utmost discretion both with regard to carrying interference with the Mahommedan faith

* See No. 29, page 31.

beyond due bounds, and to appearing to give official support to those efforts which American and other missionaries are now making in the Ottoman territories to draw off the votaries of other Christian sects to Protestantism.

Abstractedly Her Majesty's Government would naturally desire to see the tenets of the Anglican Church embraced by persons of all faiths, whether Mahommedan, Greek, or other. But it would be highly injudicious and improper, and not a little hazardous for the peace of the world, were Her Majesty's Government to govern their own actions, or to permit British official Agents to govern theirs, by this principle. Such a mode of proceeding could scarcely fail to excite the active hostility of all other religions and sects.

The attention of the Emperor of Russia, one of the most powerful heads of the Greek Church, has already been awakened to the conversions which Protestant Missionaries in the East are actually endeavouring to effect, and have succeeded in effecting, from the Greek Church; and it is unnecessary to observe to you that the religious hostility or active interference of Russia in the East is not to be desired.

You will therefore carefully abstain from any act which might be construed into giving support or countenance to the conversions from the Greek faith to Protestantism which foreign Missionaries in Turkey are now labouring with injudicious zeal to effect; but you will at the same time not relax your exertions, whenever they can be properly employed, in protecting Christians from Mahommedan persecution.

I am, &c.
(Signed) ABERDEEN.

No. 31.

The Earl of Aberdeen to Consul Wood.

(No. 3.)

Foreign Office, September 10, 1844.

Sir,

I HAVE received your despatch, No. 23 of the 3rd ultimo together with its several inclosures, on the subject of the protection which, in consequence of the appeal made to you by the American missionary, Mr. Smith, you had thought it right to afford to the Protestant converts from the Greek Faith in the Hasbeya and adjoining districts. I have to inform you that Her Majesty's Government perfectly approve of your affording general and efficient protection to all Christians in Turkey, who may appeal to you against the oppression of the Mussulman authorities of the Porte.

But in admitting the propriety of acting upon this general principle, Her Majesty's Government particularly desire that all Her Majesty's Agents should observe the utmost discretion both with regard to carrying interference with the Mahommean faith beyond due bounds, and to appearing to give official support to those efforts which American and other missionaries are now making in the Ottoman territories to draw off the votaries of other Christian sects to Protestantism.

Abstractedly her Majesty's Government would naturally desire to see the tenets of the Anglican Church embraced by persons of all faiths, whether Mahommedan, Greek, or other. But it would be highly injudicious and improper, and not a little hazardous for the peace of the world, were Her Majesty's Government to govern their own actions, or to permit British official agents to govern theirs, by this principle. Such a mode of proceeding could scarcely fail to excite the active hostility of all other religions and sects.

The attention of the Emperor of Russia, one of the most powerful heads of the Greek Church, has already been awakened to the conversions which Protestant Missionaries in the East are actively endeavouring to effect, and have succeeded in effecting, from the Greek Church, and it is unnecessary to observe to you that the religious hostility, or active interference, of Russia in the East is not to be desired.

You will therefore carefully abstain from any act which might be construed into giving support or countenance to the conversions from the Greek faith to

Protestantism which foreign missionaries in Turkey are now labouring with injudicious zeal to effect; but you will at the same time not relax your exertions, wherever they can be properly employed, in protecting Christians from Mahommean persecution.

I am, &c.
(Signed) ABERDEEN.

No. 32.

Despatch to Baron Meyendorff, Russian Minister at Berlin.—(Communicated to Viscount Palmerston by Baron Brunnow, September.)

St. Pétersbourg, le $\frac{10}{22}$ *Août*, 1844.

LA situation intérieure de la Syrie n'a cessé d'occuper la sollicitude de notre auguste Maître. C'est avec regret que Sa Majesté a remarqué les fâcheuses dissidences qui se sont manifestées sur cette question entre les représentans des Cinq Grandes Cours à Constantinople; et ce qui a surtout peiné l'Empereur ce sont les machinations auxquelles les missionnaires se livrent depuis quelque temps en Syrie dans un esprit de prosélytisme, qui ne peut qu'ajouter un nouvel élément de trouble et de discorde à tous ceux dont l'empire Ottoman subit déjà l'influence.

Lorsque les missionnaires vont prêcher l'évangile aux peuples chez lesquels la parole du Seigneur n'a point encore pénétré, certes aucun blâme, aucun reproche ne s'attache à leurs pas, car ils ne font qu'accomplir une sainte vocation. Ils méritent, au contraire, de justes encouragemens. Mais il en est bien autrement, M. le Baron, lorsque ces efforts tendent à porter le schisme au milieu des serviteurs du Christ, et à ébranler leurs antiques croyances. Tout véritable Chrétien réprouvera hautement de semblables essais, et ces tentatives de conversion assumeront, à ses yeux, un caractère doublement répréhensible lorsquelles n'épargnent pas même le berceau du Christianisme, où tous les cultes devraient se rencontrer en paix et se donner la main pour se montrer dignes de leur foi et de leur origine communes.

Telles sont les réflexions qu'a suggérées à l'Empereur la lecture des derniers rapports qui nous sont parvenus de la part de notre Consul-Général à Beyrout. Sa Majesté me charge d'en communiquer ci-près un extrait à votre Excellence. Il en résulte que les agens Prussiens semblent méconnaître l'attitude dans laquelle ils auraient intérêt à se circonscrire invariablement, et, qu'entraînés peut-être par un faux zèle, ils accordent aide et protection à des menées dont ils devraient repousser la responsabilité. Notre auguste maître croit de son devoir d'appeler l'attention la plus sérieuse de la Cour de Berlin sur les inconvéniens de faire poursuivre une pareille ligne de conduite à ses agens en Syrie. Nous ne pouvons pas admettre qu'elle soit conforme à leurs instructions, encore moins à la volonté du Roi, et il suffira probablement de leur recommander plus de circonspection et d'impartialité pour faire rentrer leur action dans les limites dont elle n'aurait jamais dû sortir. D'ordre de l'Empereur, je vous engage, M. le Baron, à exprimer ce vœu au cabinet de Prusse. Il nous est dicté à la fois par des considérations religieuses, et par des considérations politiques. D'un côté, l'Empereur ne saurait oublier ce qu'il doit à ses co-religionnaires, et il s'opposera de la manière la plus positive à tout ce qui pourrait tourner à leur détriment; de l'autre côté, il a constamment présent à son esprit, le maintien de l'ordre et de la sécurité en Turquie, but principal des efforts de toutes les Puissances. Si donc un prosélytisme inopportun est contraire aux convictions personnelles de Sa Majesté, si ce prosélytisme offre en Syrie, plus que partout ailleurs, des dangers réels, ces mêmes convictions ne tarderont pas, nous aimons à l'espérer, à se communiquer également aux autres Puissances, qui dès-lors se joindront à nous pour étouffer dans leur germe des conflits religieux, en presence desquels il nous serait difficile à la longue de rester simples spectateurs. Nous le répétons, M. le Baron, nulle part union et concorde ne semblent plus nécessaires que sur ce point.

J'invite votre Excellence à porter la présente dépêche et son annexe à la connaissance du Ministère Prussien.

Recevez, &c.

Inclosure in No. 32.

Despatch from M. Basily.

(Extrait.) *Beyrout, le $\frac{13}{25}$ Juillet*, 1844.

LES mesures projetées par le nouveau Gouverneur, Emir Saad-el-Deen, pour mettre un terme au schisme des districts de l'Antiliban, Hasbeya et Racheya, ayant alarmé les missionnaires, ils ont réclamé l'assistance des Consuls de Prusse et d'Amérique. Quant à mon collègue d'Angleterre, depuis que je l'ai informé que je prêtais dans cette occasion toute mon assistance au Patriarche Méthodios, il n'y a plus voulu prendre aucune part, car il ne voudrait pas se trouver en opposition directe avec moi, tandis que la question du Liban va être traitée.

Le Consul-Général de Prusse, M. Wildenbruch, qui considère les affaires d'Eglise en général comme le principal objet de sa mission dans ce pays, et dont les relations avec les missionnaires Protestans deviennent de jour en jour plus intimes, a écrit dans cette occasion une lettre à Emir Saad-el-Deen, dans le but de l'intimider par les noms de la Prusse et de l'Angleterre. Le Consul des Etats Unis d'Amérique, M. Chasseaud, qui est en même tems Vice-Consul de Prusse, et sert d'instrument subalterne à plus d'une intrigue, a écrit aussi dans le même sens, et ces lettres, venant à l'appui des missionnaires, ont produit de l'effet sur l'esprit du Gouverneur, qui maintenant semble disposé à favoriser leurs efforts.

No. 33.

The Earl of Aberdeen to Sir Stratford Canning.

(No. 151.)

Sir, *Foreign Office, September 20*, 1844.

I HAVE to state to your Excellency that Colonel Rose transmitted to me a copy of his despatch to your Excellency, No. 37, of the 25th of July, respecting the Protestant converts in the Hasbeya; and I now inclose, for your Excellency's information, a copy of a despatch which I have in consequence addressed to him.

I have addressed a despatch in the same terms to Her Majesty's Consul at Damascus.

Your Excellency will perceive from the inclosed copy of a despatch from the Russian Government to their Minister at Berlin, which has been communicated to me by Baron Brunnow, the feelings with which the Imperial Cabinet regard the attempts of the Protestant Missionaries in Syria to make proselytes from the Greek Church.

I am, &c.
(Signed) ABERDEEN.

No. 34.

Consul-General Rose to the Earl of Aberdeen.—(Received November 5.)

(No. 42.)

My Lord, *Beyrout, October 7*, 1844.

I HAVE the honour to inclose to your Lordship copy of despatch to Sir Stratford Canning.

I have the honour to say, that it was M. Basily who commenced the conversation alluded to in his letter to me respecting the conversions at Hasbeya, on which occasion I disclaimed, as I had done before to other parties, all connexion with the American Missionaries, or attempts at conversion.

I did not fail to represent to the Prussian Consul-General the great regret which I felt at his having made any mention of Great Britain or myself, as a servant of Her Majesty's Government, in connexion with the conversions at Hasbeya, as he knew perfectly well that I would have nothing whatever to do with the question of conversion.

M. de Wildenbruch at first alleged in excuse something said by his Excellency Sir Stratford Canning, which I proved to be quite without foundation, and then palliated his error by a frank confession that he had done wrong, and by authorizing me to make the statement contained in my letter to the Russian Consul-General, which I told him (M. de Wildenbruch) was indispensable for the vindication of the consistency of my Government and myself.

M. de Wildenbruch afterwards sent me a document, which, he states, was his original rough copy of his letter to the Emir Saad-el-Deen, which he gave for translation to his interpreter.

M. Basily, on the other hand, persists that the copy which he sent me was the real letter sent by M. de Wildenbruch.

Mr. Wood also sent me afterwards an extract of that letter which he had seen, which corresponds, as far as it goes, with the translation of the letter sent me by Mr. Basily. However, I could only accept M. de Wildenbruch's acknowledgment of his own letter.

M. Basily informs me that the Treaty of Kainardji between Russia and the Sublime Porte, gives to the former Power the right of protection of the Greek Church in the Sultan's dominions.

Your Lordship will see that I avoid any recognition of that right by saying in my letter;—

Firstly,—"Quant au premier point, je ne l'aborde pas, parcequ'il regarde une matière du ressort des autorités supérieures spirituelles et temporelles des sujets Ottomans susdits."

Secondly,—"Au reste les assurances, ou déclarations, que j'ai eu le plaisir de vous faire, cher collègue, je les ai faites à d'autres. A vous, elles prenaient la forme d'une simple information amicale."

I rather think that M. Basily regrets his having declared the protection of the Greek Church in Turkey by Russia. He has since told me that his instructions are to do what he can for it (the Church) till the matter becomes serious, but then not to press it. That is the meaning of the rather confused statement which he made.

M. Basily verbally now states to me, that "the visit" of the Greeks of Zahleh and Rasheya to the dissenters in order to re-convert them was the act of the Patriarch, and that he did not approve it. But your Lordship will see that, in his letter, Mr. Basily defends the visit.

M. Basily also reasoned in a manner which was extraordinary on the part of a servant of a legitimate Government,—that there was nothing culpable in the insurrectionary and oppressive conduct of the disorderly at Hasbeya, because such occurrences were frequent in Turkey; in short, he advocated insurrection, oppression, and anarchy, because, in this instance, they favoured the objects which he had in view, that is, the intimidation and re-conversion of the dissidents.

M. Basily, after the receipt of my letter, showed much soreness, and said to me with temper, "Oh, of course, your Government, after reading such a letter as yours to me can do nothing but approve the course which you and Mr. Wood have taken, and I can only pity my poor Church."

I replied that Mr. Wood and myself had the sincerest respect for his Church, and that nothing, as I before stated, could be farther from our wish than to interfere with it; but, I added, that my letter was a simple detail of facts, of which I had offered to furnish to M. Basily the proofs, and that till those facts were disproved, they stood true, and Mr. Wood and myself justified. That we had merely interceded in favour of the oppressed, the rights of order, and the Sultan's authority, which had been essentially attacked by the disorderly of Hasbeya. That we had not advocated the cause of the dissidents as Protestants, but oppressed Syrians.

M. Basily said that in my letter I had gone into matters not touched on in his letter, in order to place Mr. Wood and myself in the right, and himself in the wrong.

The fact is that M. Basily's letter to me was insidious; and if I had not

rebutted what he stated to me as facts, he knew that Mr. Wood's and my intervention could not be justified. He thought, moreover, that M. de Wildenbruch's ill-advised letter to the Emir Saad-el-Deen would have embarrassed me.

But after my exposition of facts, M. Basily's position is not enviable, and this he feels.

I have, &c.
(Signed) HUGH ROSE.

Inclosure 1 in No. 34.

Consul-General Rose to Sir Stratford Canning.

Beyrout, September 24, 1844.

Sir,

I HAVE the honour to inclose to your Excellency copies:—

1. Of a letter from the Russian Consul-General to me with its inclosures:
2. Of my reply thereto.

In elucidation of these documents, I have the honour to say, that M. Basily's letter to me rendered it imperative that I should notice the several points which he brings forward, in order to place them in their true light, or else he would have agreed that my silence on a subject with which I was acquainted, and on which he had addressed me, would have been a tacit confirmation of what he advanced.

The Russian Consul-General wishes to discredit the conversions at Hasbeya; that he had a right to do; but when he states a fact in this sense respecting them in a letter, in appeal as it were to me, in honour of reality it behoves me to state the real state.

For this reason, I state that the tyrannical government of Bozo Agha at Hasbeya cannot be adduced by M. Basily as a reason for the conversions at Hasbeya, because this person never governed Hasbeya.

But I enter into no discussion in defence of the conversions, because these matters do not concern me.

For the same reason, I observe that the visit of the Greeks of Hasbeya and Rasheya is not an Arab custom, and I place that transaction in its true light. It was the more necessary that I should do so, because the visit was in itself an act of oppression, and the commencement of assumption of power by the people, and of the total anarchy now existing at Hasbeya.

Public opinion, with which I quite agree in this respect, attributes the proceedings adopted at Hasbeya in repression of conversion to the Russian Consul-General.

I regret the untimely interference of my colleague. If he had left the vindication of his Church to its respectable Patriarch, the oppression which caused the intercession of Her Majesty's servants would not have taken place.

But in everything done lately at Hasbeya, I recognise the peculiar modes of action of my over-active colleague. Compulsion, both legitimate and illegitimate, pecuniary inducement, as applied to the Emir Saad-el-Deen, and very active intrigue.

M. de Titoff told Mr. d'Adelbourg before he came to Syria that M. Basily was "très fanatique;" but perhaps this expression is not a correct delineation of my colleague. It was perhaps meant to be a veil to induce the belief that M. Basily was an innocent or uncautious enthusiast. But this is very far from the case; he does not attach so much importance to the question of dogma, or points of belief, as he does to the great political advantage which results from the fact that a large proportion of the subjects of the Turkish empire are Greeks, co-religionists of his Sovereign and his subjects. This is the point on which M. Basily is "très fanatique," which he never loses sight of.

Nobody is more aware of the deplorable absurdities enacted by the Greek Church at the Easter festival at Jerusalem than M. Basily; but he attends the ceremonial in gala uniform with scrupulous exactness. The superstitious exhibitions are a discredit to common sense, but still the Russian Consul reflects that the thousands of Turkish Greeks collected there look on him, a

Russian authority, as a superior and a protector. It is true that M. Basily watches over the preservation of order.

It is the Russian Consul-General's aim to strengthen by every possible means this religious sympathy, as dangerous to Turkey as it is profitable to Russia.

But for this very reason, whilst M. Basily neglects nothing to strengthen the religious tie between Russia and Turkish subjects, he endeavours to conceal his efforts from the Turkish authorities.

Thus M. Basily told me the other day, that his Government were most anxious not to cause any jealousy to the Turkish Government by a show of sympathy for Turkish Greeks, and that in this sense, when he sent assistance in money to Palestine to these parties, "he did so with the utmost secrecy."

The Greek Church in Palestine are full of costly presents from the Emperor of Russia. When, then, the Greek prays, his thoughts must involuntarily turn at times towards the munificent and powerful benefactor of his church.

But M. Basily's zeal to increase the political influence of Russia leads him to overstep at times the bounds of caution; and probably the Turks, and certainly his colleagues, are fully alive to his never-ceasing endeavours to increase the polititical influence of his Government by the powerful means of sympathy which the Greek subjects of Mussulman and debilitated Turkey must feel for so puissant and so close a neighbour as Russia, whose religion is the same, and whose sympathy is so constant and so warm.

It was then with despair that M. Basily saw the defection at Hasbeya, which threatened to be contagious; and in the conversation to which he alludes in the first part of his letter, he told me that he should beg the Pasha to drive out the American Missionaries from Hasbeya. I advised M. Basily not to do anything violent, which would bring him into collision with the American authorities or public opinion, and he desisted.

Allowance must be made for M. Basily, as all feel a prejudice done to their own faith; but this encouragement and defence of anarchy and oppression cannot be excused. Moreover, by his conduct he has hurt his own cause.

In my despatch No. 37, I had the honour to state the position which, in the spirit of the instructions of the Earl of Aberdeen, I thought Her Majesty's servants in Syria ought to assume relatively to the converts at Hasbeya, and in the letter your Excellency will be pleased to perceive, I trust, that I have strictly retained a position which experience had proved, I venture to think, to be tenable and defensible.

Your Excellency will observe that I do not acknowledge the right of M. Basily officially to protect the Greek Church in Syria.

I have, &c.
(Signed) HUGH ROSE.

Inclosure 2 in No. 34.

M. Basily to Consul-General Rose.

Cher Collègue, *Mar Elias-Chouer, le [illegible] (Août), 1844.*

VEUILLEZ prendre connaissance des papiers que je crois devoir vous transmettre pour votre information particulière, en y ajoutant quelques explications. Vous vous rappelez de notre entretien sur l'affaire de Hasbeya. Il ne m'appartient pas de juger la conduite des missionnaires Américains dans cette affaire comme dans plusieurs autres, où ils abusent de leur position pour troubler notre église, qui ne demande qu'un peu de repos au milieu de toutes les persécutions auxquelles elle est en butte dans ce pays. Vous-même, cher collègue, vous m'avez exprimé plus d'une fois vos regrets à ce sujet, et surtout votre désir que les populations Syriennes soient désabusées quant à l'identité des missionnaires Américains avec les Anglais, identité que ceux-là affectent au point que le bas peuple ne les désigne habituellement que sous le nom d'Anglais, et qui ne sert que trop sans doute à leurs vues particulières. Or, voici ce qui est arrivé à Hasbeya. Sous l'administration oppressive de Bozo-Agha les Chrétiens de notre rite ont porté leurs plaintes à Damas. Le Patriarche n'a pas réussi d'abord à faire rappeler ce gouverneur. Ils sont venus ici avec une lettre de recommendation de leur évêque pour l'évêque Grec de Beyrout. Ils

ont remis la lettre et ont réclamé l'intervention de l'évêque auprès du Pacha. Ce prélat à promis de faire tout ce qui dépendrait de lui pour améliorer leur sort en les engageant à attendre. Mais sur ces entrefaites les missionnaires Américains ont réussi par leurs argumens habituels à les attirer chez eux. Les réclamans n'ont plus mis le pied chez l'évêque, n'ont pas même fait demander une réponse, et retournèrent dans leurs pays, où les missionnaires les ont bientôt suivis. Je vous dois ces détails, dont vous pouvez facilement vérifier l'exactitude, pour vous prouver combien notre collègue de Prusse à été mal informé. Après la destitution de Rizo Aglà, la moitié des dissidens seront immédiatement reconciliés avec l'église. Il n'en restait que 50 ou 60 individus attachés aux missionnaires. Le Patriarche voyant que des passions haineuses divisaient déjà cette faible partie de la population d'avec le reste des Chrétiens de ce district, n'a pas jugé à propos d'engager ces mêmes Chrétiens à agir sur les dissidens de peur de les irriter davantage. Aussi il a chargé les prêtres de Zahlé et de Racheya de se rendre à Hasbeya avec quelques uns des principaux habitans et d'aller réclamer l'hospitalité chez les dissidens même, selon les usages Arabes, pour agir sur l'esprit de ces hommes par les liens de la fraternité qui unit d'ancienne date ces districts, et parvenir ainsi à faire faire la paix entre les dissidens et le reste des Chrétiens. Si la conversion de ces hommes au Protestantisme eut été dogmatique et spirituelle, le Patriarche aurait envoyé plutôt auprès d'eux un prédicateur. Mais vous connaissez trop bien ce pays, cher collègue, pour supposer un instant qu'il fût question de dogme parmi les laboureurs de Hasbeya. Cette mesure commençait à porter ses fruits et vingt autres familles furent ramenées à l'église. Tout ferait espérer une prompte fin de ce scandale: lorsque les missionnaires ont présenté les faits sous un jour si faux à M. Wildenbruch, qu'il a cru bon d'écrire la lettre ci-incluse en traduction, qu'il a expédié par son drogman à l'Emir Saad-el-Deen. Mr. Chasseaud a écrit de sa part aussi, mais ce n'est pas la peine d'en parler. A la suite de ces démarches les prêtres et les principaux habitans de Zahlé et de Racheya, qu'on veut représenter comme des espèces de Bavalès envoyés par le Patriarche pour susciter la guerre civile, ont été forcés de quitter Hasbeya. M. Wildenbruch est sans doute de la meilleure foi du monde dans cette affaire, mais je ne saurais assez regretter qu'il fut induit en erreur au point de faire une démarche aussi solennelle auprès du Gouverneur de Hasbeya, car sa lettre est une menace formelle, et ce qui est plus étonnant encore, cette menace se fait au nom de la Prusse et de l'Angleterre. N'y trouverez-vous pas aussi une attaque directe contre les droits imprescriptibles du Patriarche? M. Wildenbruch a-t-il songé à la position de ce prélat vis-à-vis des autorités Turques et de ses propres administrés? Je dis de ses administrés aussi, parceque la lettre en question a circulé dans le pays, comme un argument en faveur des missionnaires. Lisez, je vous prie ma lettre à M. Wildenbruch et lisez sa reponse aussi; veuillez surtout apprecier les motifs qui m'engagent à avoir recours à vous même, cher collègue, pour savoir si vous trouvez bon que le nom de l'Angleterre figure dans cette affaire après les assurances positives que vous m'avez donné du contraire—assurances qui s'accordent parfaitement avec la conduite même de l'Evêque Anglican de Jérusalem, qui s'abstient de toute ingérence dans les affaires de l'Eglise Grecque. Je prétends ici exercer aucune contrôle sur la conduite de qui que ce soit, mais porté comme je suis à accorder quelque appui à notre église dans ce pays, je ne saurais assez regretter de me trouver par là en opposition directe avec ceux-là même de mes collègues dont j'estime trop le caractère, les principes et les vues, pour ne pas désirer ardemment de conserver la meilleure harmonie avec eux. Je regrette aussi de devoir vous écrire à ce sujet; mais je ne me porte pas assez bien pour venir vous voir, et je ne sais même quand pourrais-je me rendre à Beyrout, où les affaires du Consulat réclament ma présence. Renvoyez moi, je vous supplie, les papiers ci-inclus après en avoir pris connaissance. Si vous avez l'occasion de voir M. Wildenbruch vous pourrez lui communiquer cette lettre, et je vous serai, on ne peut plus, obligé si vous parvenez à faire apprecier à notre collègue les sentimens qui l'ont dictée. Peut-être y aurait-il quelque moyen de remédier au mal que je dois déplorer, et que je ne saurais attribuer au fond qu'à un malentendu.

Croyez, je vous prie, &c.
(Signé) C. BASILY.

Inclosure 3 in No. 34.

M. Wildenbruch to the Emir Saad-el-Deen.

(Traduction.)

14 Juin, 1844.

AU Prince des princes généreux, le soutien des personnages illustres, Monsieur le Prince Saad-el-Deen le très-eminent, que Dieu conserve son existence. Amen.

Après vous avoir exprimé le désir que j'ai de vous voir, et avoir demandé des nouvelles de votre honorable et précieuse santé ainsi que de votre parfaite et gracieuse constitution, je commence par vous dire qu'il m'est impossible de vous exprimer la joie que j'ai eu en apprenant de M. le Comte de Pourtalès, Secrétaire de l'Illustre, Excellente et Grande Puissance de Prusse à Constantinople ainsi que du Consul de notre illustre Gouvernement à Jerusalem, l'état des habitans de Hasbeya et de vos bons procédés pleins de sagesse et intelligence. Il est à espérer qu'une personne comme vous continuera toujours ainsi. J'ai été surtout très-content d'apprendre les différends qui existent dans ce pays au sujet de la religion. Certes, nous ne pouvons pas espérer que votre sagesse contrarie cela, car il est connu que si vous agissiez différemment et si vous vous étiez mêlé de cette affaire, qui n'est que purement religieuse, vous auriez prouvé que vous êtes la dupe des ruses de quelques individus qui désirent parvenir à leur but par votre entremise, en vous exposant au blâme, et vous auriez donné motif à tout le monde, qui ne cesse pas de vous observer, de croire que quelques individus vous auraient gagné par des moyens peu honorables et qui ne sont pas dignes d'être mentionnés dans cette lettre. Vous connaissez et nous n'ignorons pas aussi qu'il y a quelque tems on disait que quelques individus ont employé à Damas tous les moyens nécessaires pour vous faire intervenir dans cette affaire qui ne regarde d'aucune manière les affaires du Gouvernement de Sa Majesté le Sultan et ne saurait avoir rien de commun avec l'administration du Gouvernement Ottoman. Ce qui s'est passé dernièrement à Hasbeya et les oppressions que subissent les individus qui en quittant la religion Grecque, n'ont rien fait qui soit contraire aux ordres du Gouvernement Ottoman, et continuent à être sujets du Sultan fidèles et soumis à la Sublime Porte, ces oppressions, dis-je, et les injustices qu'ils endurent sous vos yeux et qui sont à votre connaissance, sans que ces individus puissent trouver aucune assistance et aucune protection auprès de vous qui en êtes chargé de la part du Gouvernement, m'ont fait penser que vous n'avez plus cru convenable de continuer toujours vos premiers procédés et vos bonnes actions à leur égard, avec toute sagacité, esprit et sagesse. Cette même circonstance m'a obligé de croire à ce que disent de vous quelques individus qui vous veulent du mal. Par conséquent il est de mon devoir de vous faire les observations suivantes, en vous priant de me le dire si cela vous paraîtra dénué de fondemens et injuste. 1°. Puisque Sa Hautesse le Sultan accorde à tous les Rayas la pleine liberté de changer leur religion et leur croyance, pourquoi donc les habitans de Hasbeya ne peuvent-ils pas jouir de cette liberté qui est accordé par le Gouvernement notre de la Sublime Porte. 2°. O Illustre Emir vous, qui professez la religion Musulmane, que l'importe-t-il si quelques uns parmi les habitans tributaires embrassent la religion Grecque ou la Protestante? Je crois qu'il ne convient pas à toi et qu'il n'est pas dans tes intérêts de te mêler ainsi (ce qui d'ailleurs faciliterait d'autres individus d'accomplir leur désir) dans une affaire qui n'appartient qu'à la religion et à la conscience. 3°. Maintenant je dis que l'affaire de Hasbeya à été rapportée par les Consuls-Généraux de deux Grandes Puissances, Prusse et Angleterre, à leurs Excellences à Constantinople, comme aussi l'autorité actuelle a rapporté cette affaire à la Sublime Porte, et nous attendons les réponses et les instructions sur ce sujet. Par conséquent c'est en vain qu'on espère, et il n'est plus tems pour qu'un employé subalterne puisse décider cette question d'une manière contraire aux intérêts et aux désirs des deux Puissances Alliées, et des plus grandes parmi les grandes Puissances. Il reste maintenant à ta sagesse de voir s'il convient malgré tous les mauvais résultats qui auront lieu, si tu te mêle de cette affaire, et si tu crois bon pour toi de mettre main dans une affaire religieuse qui ne te regarde d'aucune manière. Il paraît certain que tu t'es mêlé dans

cette affaire et tu a souffert qu'on fasse des avanies et des oppressions sans punir les coupables afin de les indisposer contre des gens qui, à ce que j'apprends, n'ont commis aucune inconvenance ni contre les rayas ni contre leur Gouverneur. Ce que tu fais porte atteinte aux devoirs de ton poste, si tu permets qu'on les vexe. Crois donc que le meilleur conseil qu'on puisse te donner, c'est de faire tout ton possible pour maintenir l'ordre le plus parfait, et pour empêcher qu'on oppresse des gens comme ceux-là, et de laisser la décision de cette affaire à qui il appartiendra. Sache aussi que la décision de cette question n'appartient ni à vous, ni à son Excellence le Pacha de Damas, ni au Patriarche Grec, mais elle appartient seulement à Sa Hautesse le Sultan. Fais donc ton possible pour maintenir le bon ordre, c'est-à-dire d'empêcher que des choses aussi nuisibles que celles qui sont arrivées dernièrement à Hasbeya aient lieu, et punis les oppresseurs. Si tu as des ordres de la Sublime Porte de vexer ceux qui suivent le Protestantisme, il n'y a rien à dire, mais si (ce dont je suis sûr) tu n'a pas reçu des ordres exprès pour cela, je crois que tu ferais mieux de ne rien faire avant d'avoir reçu des ordres. Ne te compromets pas pour l'accomplissement des désirs de quelques uns, afin que sous peu tu n'aies pas de regrets lorsque le repentir ne te fera rien. Crois à mes paroles, O illustre Emir, il y a des gouverneurs qui ont plus de pouvoir et dont le poste est beaucoup plus élevé, qu' Aali Pacha et le Patriarche. Maintenant il te convient plus d'attendre la fin de la chose, et ce que les Gouverneurs supérieurs décideront; crois aussi que les Protestans de Hasbeya tant qu'ils marcheront dans la voie directe, c'est-à-dire, qu'ils accomplirent leurs devoirs envers le Gouvernement ils trouveront toujours des amis qui les aimeront et les délivreront des vexations. J'ai dû vous écrire cette lettre, et vous l'envoyer par M. Joseph Catafago, premier drogman du Consulat-Général de Prusse, pour toute la Syrie qui est chargé de voir dans quel état les choses se trouvent. Faites-moi savoir si vous avez quelque affaire et je vous contenterai.

Inclosure 4 in No. 34.

M. Basily to M. Wildenbruch.

Cher Collègue, *Mar Elias-Chouer, le* $\frac{10}{22}$ *Juillet* 1844.

VOUS ne saurez vous figurer combien je regrette de ne pas pouvoir, à cause de l'état de ma santé, venir vous voir à Corneya. Vous avez eu la bonté de passer chez moi en ville le jour du départ du bateau-à-vapeur mais alors aussi je n'avais pas pu descendre. Cette fois je voulais surtout vous entretenir d'une affaire assez delicate. Vous vous rappelez sans doute que je vous ai parlé dans le tems des procédés des missionnaires Américains à Hasbeya. Ils ont profité du mécontentment excité parmi les Chrétiens de ce district par les vexations de l'ancien Gouverneur pour troubler la paix de l'église. Je vous ai dit aussi que le Patriarché Methodios avait réclamé mes bons offices pour faire cesser ces vexations et parvenir par là à rétablir la paix parmi les Chrétiens. J'ai entretenu Essaad Pacha à l'appui des réclamations du Patriarche et fort heureusement le Gouverneur qui avait poussé au désespoir ces pauvres gens fut bientôt destitué et remplacé par l'Emir Saad-el-Deen. Tout ferait espérer que le schisme religieux cesserait avec les causes qui l'avaient produit, et en effet le plus grand nombre de ceux qui avaient cru que les Missionnaires Américains pourraient les protéger mieux que leur Patrinrche, ont bientôt fait leur paix avec l'église. Ces faits sont d'une exactitude incontestable. Figurez-vous, cher Collègue, quel fut mon étonnement en recevant l'avis que vous avez écrit une lettre à l'Emir Saad-el-Deen pour l'engager à s'opposer aux pieux efforts du Patriarche, et pour lui déclarer, que tout cette querelle religieuse de Hasbeya ne regarde pas du tout ce prélat. Dans la copie de la lettre qui m'a été communiquée il y a entre autre ce passage; "Je dis que l'affaire de Hasbeya a été rapportée par les Consuls-Généraux de, deux Grandes Puissances la Prusse et l'Angleterre à leurs Excellences les Ministres à Constantinople, comme aussi l'autorité Ottomane a rapporté cette affaire à la Sublime Porte, et nous attendons des réponses et des instructions sur ce sujet. Par conséquent, c'est en vain qu'on espère, et il n'est plus tems qu'un employé subalterne puisse décider cette question d'une manière contraire aux intérêts et aux désirs des

deux Puissances Alliées, et des plus grandes parmi les grandes Puissances." Comme je vous avais annoncé d'abord mon intention d'assister officieusement le Patrinrche dans cette affaire je puis vous assurer que je n'espérais et ne désirais certainement pas me trouver en opposition directe avec mes Collègues. Si j'avais à redouter cette éventualité je ne l'aurais pas fait sans doute à moins d'y être spécialement autorisé par mon Gouvernement j'en avais parlé également au Colonel Rose qui m'a assuré qu'il ne prenait aucune part à l'affaire de Hasbeya, et qu'aucun agent Anglais, ni l'Evêque Alexander non plus, ne devaient s'en mêler. Comme cette assurance de notre Collègue d'Angleterre ne s'accorde pas avec l'extrait de la lettre qu'on vous attribue, et où il est question de la Prusse et de l'Angleterre, j'ai recours avant tout à vous-même, cher Collègue, en vous priant de m'expliquer ce que je dois en penser. Si la lettre dont l'extrait est cité ci-dsssus vous appartient, en effet, je serai désolé de me trouver en opposition avec vous, car j'ai déjà parlé aux autorités Turques en faveur du Patriarche, tandis que cette lettre, adressée également à une autorité Turque, tend à miner toute sa légitime influence dans une œuvre de paix et de conciliation parmi ses administrés. Je dois d'autant plus regretter que nous ne nous sommes pas suffisamment expliqués dès d'abord sur cette affaire pour éviter tout mal entendu entre nous au sujet d'une querelle entre les Chrétiens de Hasbeya. Mandez-moi de grâce quelques mots en réponse pour éviter, s'il est possible, quelque nouveau malentendu.

(Signé) C. BASILY.

Inclosure 5 in No. 34.

Consul-General Rose to M. Basily.

Cher Collègue, *Brummana, le 22 Août*, 1844.

J'AI le plaisir de vous accuser reception de votre lettre, du 9 du courant avec les pièces qui l'accompagnaient.

Je regrette qu'il soit survenue une discussion entre vous et le Consul-Général de Prusse, et que le contenu de votre lettre me force à prendre part, non à la discussion, mais à la correspondance.

Votre lettre embrasse, ou a trait à trois points:—

1. La conversion de certains Chrétiens du rite Grec, sujets Ottomans, et habitans de Hasbeya.

2. Une lésion des droits d'humanité dont se plaignent ces habitans.

3. Mention de la Grande Bretagne, et d'un serviteur de Sa Majesté Britannique par un fonctionnaire d'un autre Gouvernement d'une manière en contradiction avec les déclarations de ce serviteur.

Quant au premier point, je ne l'aborde pas, parce qu'il regarde une matière du ressort des autorités supérieures, spirituelles et temporelles des sujets Ottomans susdits.

Quant au second, les rapports du Consul de Sa Majesté Britannique à Damas, et autres documens prouvent clairement, qu'il y a eu lésion des droits de l'humanité et de la justice dans les personnes des dissidens ou Protestans de Hasbeya; je les dénomine ainsi, parcequ'ainsi les dénomine l'autorité suprême Ottomane.

Je regrette que vos sources d'information vous aient fourni des données différentes des miennes, mais je serai charmé de soumettre à votre inspection les preuves incontestables de l'oppression des Protestans de Hasbeya, et je ne saurais guère signaler l'administration oppressive de Bozo Agha comme cause de leur conversion, ni sa destitution comme motif de la re-conversion de quelques uns de ces Chrétiens; car on assure que lui, Bozo Agha, n'est jamais même entré en fonction à Hasbeya, et qu'il n'en a jamais administré le Gouvernement, grâce aux représentations opportunes contre ce mechant homme.

L'infraction des droits de l'humanité et de la justice à Hasbeya ayant été constatée, Mr. Wood, et moi, par son canal, nous avons intercédé auprès des autorités intéressées, afin qu'elles mettassent terme aux vexations, et à l'oppression dont se plaignaient les dissidens, et que ces Syriens fussent traités avec justice et humanité.

En agissant ainsi, les serviteurs de Sa Majesté Britannique n'ont fait qu'intercéder pour des droits dont ils ont été si souvent les avocats.

Refuser aux Protestans de Hasbeya l'aide d'une intercession philanthropique que l'on a employée si efficacement en faveur des Chrétiens de tous les rites de la Syrie, des Musulmans, des Anzairiés, des Druzes, des Juifs, c'aurait été à la vérité une inconsistence que l'on aurait pu même qualifier d'injustice.

Peu avant l'affaire de Hasbeya, j'avais réussi, grâce à la sagesse éclairée et à l'humaine libéralité d'esprit d'Assaad Pasha, à rendre une malheureuse femme Chrétienne, que l'on voulait forcer à se faire Musulmane, à son mari, à sa famille, et à sa foi; et tout récemment notre aimable Defterdar a bien voulu accepter mon intercession en faveur de l'abolition d'une surcharge en fait d'impôts que pesait sur les Chrétiens de Deir El-Kamar; avec mauvaise grace donc aurais-je refusé la pitié aux opprimés de Hasbeya.

Je ne sens qu'un motif de regret pour ce qui regarde notre intercession, c'est qu'elle ait été si peu efficace; car il parait que nonobstant nos efforts, bien secondés qu'ils le fussent par la sage philanthropie d'Aali Pasha de Damas, l'esprit d'oppression, et d'aigreur des Grecs contre leurs anciens co-religionnaires s'est développé au point qu'une bande de jeunes gens des insurgés, je ne saurais les dénommer autre chose, usurpant les fonctions du Gouvernement ont prononcé la sentence de bannissement du Sheik ou chef des Protestans, dont le seul crime parait être un changement d'opinion religieuse.

Voici le fait historique:

Vers la fin du mois passé, les jeunes gens de Hasbeya, ainsi se dénominent-ils, dont la totalité presque est Grecque, et dont le chef est Grec, s'armèrent, quittèrent Hasbeya, et occupèrent une position militaire, même menaçante sur une hauteur près de la ville. Ils refusèrent d'accéder à la prière de leur Gouverneur, l'Emir Saad-el-Deen, de rentrer chez eux, et persistèrent dans leur contumace, jusqu'à ce que l'Emir eût signé cinq conditions ou ordres, tous exclusivement du ressort du Gouvernement qu'ils lui imposèrent.

L'Emir obtempera à la demande des insurgées, et le Gouverneur coercé indument, ratifia l'ordre des gouvernés.

Une des premières, si non la première des conditions, fut le bannissement du Sheik des Protestans.

Celui-ci voyant, que d'un coté ses oppresseurs et armés et menaçans avaient réussi dans leur rebellion, et que de l'autre côté son Gouverneur, son protecteur légitime, était réduit au point d'être forcé de sanctionner un acte et tyrannique et illégal, la sentence cruelle de ses oppresseurs se détermina d'obéir à l'ordre de bannissement, et d'éviter par là la punition, peut-être fatale, de sa désobéissance.

Le reste des dissidens se voyant privés de leur chef, et sentant dans toute sa force les motifs qui les portaient à quitter au plutôt la scène d'intolérance et d'anarchie, le crut plus prudent d'accompagner leur chef, et de quitter leur patrie jusqu'à ce que l'ordre eusse succédé aux désordre. Ils n'auraient pas dû quitter leurs familles, mais c'était un acte de désespoir à l'instar de celui des Chrétiens de Deir El-Kamar en 1842.

Les Protestans donc, au nombre de trente ou quarante, les autres étaient absens, après avoir fait des adieux amers à leurs femmes, et à leurs enfans commencèrent leur triste marche sans argent, sans savoir ou le destin les porterait. Je connais une personne qui a vu ces émigrés le lendemain de leur première journée; il y avaient près de vingt-quatre heures, qu'ils n'avaient rien mangé, ils n'avaient ni tentes, ni vivres.

J'ignore le crime de ces personnes, mais quand même ils auraient failli en quelque chose, on ne saurait nier que leur état actuel doit causer des regrets aux amis de l'humanité, et qu'il présente un contraste pénible aux admirables assurances, pleines de bénignité et d'une sage tolérance prononcées récemment par l'illustre Souverain de ces malheureux Chrétiens.

Je regrette, cher collègue, de ne pas pouvoir partager votre opinion sur la nature de la visite des habitans de Hasbeya et de Zahlé, car, à mon avis, c'était un acte illégal, et le commencement de l'anarchie qui en a été la suite.

Les dissidens au moins n'ont pas envisagé la visite sous le même point de vue que vous, cher collègue, puisqu'ils s'en sont plaints à leur gouverneur, car comme leurs hôtes leur avaient annoncé l'intention de rester chez eux, jusqu'à ce qu'ils eussent effectué leur re-conversion, les Protestans, qui sont pour la plupart extrêmement pauvres, se redoutèrent de cette visite problématique, et

sous un point de vue pécuniaire, et sous celui d'une oppression morale qui n'était sanctionné ni par la loi, ni par les usages; car j'avoue franchement que, quoique j'aie souvent entendu parler en Syrie de conversions et de re-conversions, j'ignorai jusqu'à présent le remède singulier de la visite forcée de Hasbeya. C'était plutôt un appel à la bourse et à la patience, qu'à la conviction d'un dissident.

La visite à Hasbeya d'un Supérieur de la vénérable Eglise Grecque, cette église primitive que nous tous respectons si sincèrement, aurait été un remède légitime, en accord avec la façon de penser de tout le monde, mais je confesse, que, comme principe, je regrette la visite de Hasbeya, car il est toujours dangereux de délégner au peuple une autorité ou une action qui n'appartient qu'à leurs chefs, et il est encore plus dangereux de charger une partie du peuple de la mission délicate de la re-conversion d'une autre partie, d'engager deux partis et irrités et ignorans dans une matière, une discussion religieuse, qui de tout tems, et dans tous les pays, a été un écueil sur lequel ont si souvent fait naufrage et la charité Chrétienne et la prudence des sages.

Vous m'avez prié, cher collègue, dans votre seconde lettre, d'user de franchise avec vous, de vous dire nettement mon opinion; vous voyez que j'ai fait mon possible pour donner suite à votre aimable désir, qui, au reste, est en harmonie avec nos bonnes relations.

Me voici arrivé au troisième point:

J'ai eu une explication avec notre collègue de Prusse, qui est venu chez moi à Brumana. Sur-le-champ, il m'a déclaré, qu'il n'était nullement autorisé à faire mention de l'Angleterre ou de mon nom, qu'il le regrettait, et qu'en le faisant il avait été en erreur, qu'il m'autorisait à me servir de ces franches déclarations.

Mais notre collègue fit cette explication dans la supposition que la copie de sa lettre à l'Emir Saad-el-Deen que vous m'avez envoyée et que je lui ai montrée, était correcte, ce dont il se doutait.

Depuis notre explication, M. de Wildenbruch m'a envoyé de Kornait l'original, le brouillon de la lettre qu'il avait laissé à Beyrout, et qui est essentiellement différent de votre copie en ce qui regarde la mention de l'Angleterre et de moi.

Dans l'original de la lettre de M. de Wildenbruch il n'est pas dit "Et nous attendons les réponses et les instructions sur ce sujet," ni "décider cette question d'une manière contraire aux intérêts, et aux désirs de deux Puissances Alliées, et des plus grandes parmi les grandes Puissances."

Ce qui est dit dans l'original de la lettre, que m'a envoyée M. de Wildenbruch, relativement à l'Angleterre ou à moi, est:

"Le cas arrivé à Hasbeya a été rapporté par les Consulats Généraux de Prusse et d'Angleterre à leurs Ambassades à Constantinople" et

"L'intérêt des deux Grandes Puissances est éveillé, il reste donc à vous de décider si malgré les graves suites qui pourraient en résulter," &c.

Notre collègue de Prusse m'assure que le précité ne se référait qu'à la question de l'humanité, mais, même dans ce sens, je dois exprimer mes regrets de ce qu'il ait fait mention de l'Angleterre ou de moi, car il n'y avait absolument pas de co-opération entre les deux Consulats-Généraux au sujet des dissidens de Hasbeya. Au reste la franchise louable de notre collègue a déjà constaté ce fait.

Voilà donc, cher collègue, le troisième point éclairci, et votre patience, je crains, à son terme.

Au reste, les assurances ou déclarations que j'ai eu le plaisir de vous faire, cher collègue, je les ai faites à d'autres. A vous, elles prenaient la forme d'une simple information amicale.

Croyez, &c.
(Signé) HUGH ROSE.

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No. 35.

Consul Wood to the Earl of Aberdeen.——(Received November 5.)

(No. 30.)

My Lord, *Damascus, September* 11, 1844.

WITH reference to my report, No. 23, of the 3rd of August, relative to the Hasbeyan conversion, I dare venture very respectfully to subjoin an extract of the Rev. Mr. Thomson's letter to me, inclosure under No. 1, as a further evidence of the violence and persecution to which the converts were unhappily subjected; and which compelled them finally to abandon their homes and to wander in the adjoining districts.

Previous to the accomplishment and execution of the plans of the Hasbeyan Greeks against the seceders, I had endeavoured to counteract them by a set of measures, which, as they emanated principally from the Turkish authorities themselves, ought to have been efficacious in their result, and would perhaps have been so but for the secret encouragement held out to the persecutors by other parties to persevere in a conduct that corresponded so well with their personal religious feelings, and with their desire to see every cause removed that called for the legitimate exercise of British influence.

In addition to this, the unabating intrigues of the Greek clergy, the overbearing conduct of the young men of Hasbeya, the arrogance of their own elected chiefs, who did not scruple to convey to me their intention of annihilating and destroying the seceders if they ever returned as Protestants, the prolonged absence of the Pasha with all the disposable troops in the Hauran, and the more than ordinary weakness of the Emir whose personal attendants have even joined in a religious question, the adverse party leaving me no other means of staying the current of events against the converts than by an appeal to the fears of the Head of the Greek Church in Syria, I sought and obtained an interview with the Patriarch.

To all his observations I replied that Her Majesty's Government having received an assurance from the Sultan that Christians should not be molested on account of their religion, I could not remain a passive spectator of the violence of the Hasbeyans towards the converts; that the Christians of all denominations having availed themselves largely of the influence of the British Consulate to ameliorate their civil condition in this Pashalic, I witnessed now with great pain their ingratitude and the ill use they were making of the very freedom which they owed to it; that if they were desirous that that influence should still be exercised to their advantage, they must give it better proofs than hitherto of their being worthy of it; that his Eminence must be aware that if this Consulate has hitherto abstained from pursuing severe measures against the persecutors, it was in consequence of the confidence it placed in him that he would exert his utmost efforts in putting a stop to the state of things which formed the subject of my complaint; but that if I was deceived in my hopes and the Hasbeyans did carry into execution their threat of killing their seceded countrymen on their return, I should then deem myself justified in exerting myself to bring the assassins to an exemplary and an ignominious punishment; and that in short, as the upholding of the principle of religious toleration in Syria had always formed one of the most gratifying tasks of Her Majesty's servants in this country, nothing would afford them greater satisfaction than to see his Eminence enlist in a cause so worthy of his character and position, but that if he espoused the opposite side he may rest assured beforehand that however I might regret it, I should not shrink from the contest, though he must assume alone the whole of the responsibility of the consequences that might attend it.

My first language to the Patriarch was not altogether without some effect, for he addressed immediately a strong letter to the Hasbeyan Greeks, enjoining them to change their conduct and to use moderation, otherwise he would withdraw from their cause and leave them to their fate.

But in order to make the Mussulman authorities take a more direct interest in this unfortunate religious dissension of Christians among themselves, with a view to its speedier termination, it became early important to change

the aspect of the question from a religious into a civil one. The indiscretion of the Hasbeyans has lately furnished the ostensible opportunity; and they now stand accused of insubordination and even of rebellion, inasmuch as with arms in their hands they forced the Emir,

1st. To dismiss the cadi or judge, and appoint one of their choice.

2nd. To replace some other petty public officers by such as were pointed out by them.

3rd. To consent to the banishment of the family of Shaheen.

4th. To limit his power of punishment to the mere execution of the sentences of the popular elected cadi, and

5th. To leave the collection of the taxes to officers named by them.

Besides these proceedings, they have armed themselves to the number of 1000, have adopted a standard, have elected sheiks from among themselves to the prejudice of the feudal ones, and have given to this form of Government the name of the "Meshika," or the Government of Elective Sheiks.

The authorities of Damascus, which were at first somewhat reluctant to interfere with energy in the matter so long as it was confined to a religious dispute between Christians, are no longer disposed to remain quiet spectators of innovations, the ultimate pernicious consequences of which have been clearly explained to them; and they have promised me, therefore, to intervene with firmness, and to adjust the affair in a few days according to my wishes. To this effect they have already invited the feudal chiefs to Damascus to ascertain from them the facts connected with it.

On the other hand, the Emir apprehending the consequences of an investigation, has deputed one of his confidential officers to me, with whom, however, I refused to communicate, on the plea that I could now dispense with the doubtful services of his master in arranging the affair to my satisfaction. Upon this he applied to some of the members of the Meglis to act as mediators, which they not only refused to do, but suggested to him the expediency of advising, without delay, the Emir to use his utmost efforts in putting matters on a footing agreeable to Her Majesty's Consulate. I may, therefore, venture very respectfully to express a belief that the time is not far distant when the expelled converts will be able to return in full security to their homes and families.

I have, &c.
(Signed) RICHARD WOOD.

Inclosure in No. 38.

The Rev. Mr. Thomson to Consul Wood.

(Extract.)

Abeih, August 1844.

I SHALL offer no apology for intruding upon your time and patience, as I know you feel interested in the business which calls for this letter. You have been kept informed as to the progress of matters in Hasbeya by Mr. Smith up to the time when he left; since then several things of importance have occurred which I shall endeavour to state as briefly as possible. The deputation from Zahleh continued to pursue the same oppressive course towards the Protestants which they at first commenced, until the buyuruldi from the Pasha arrived. This seemed to check their operations, and in a day or two they left. The same course, however, was still continued by the priests of Hasbeya, aided by the society of young men and countenanced by the Emirs. The confusion in the place was beyond description, nor could any people in the world long endure the intolerable annoyances to which the poor Protestants were exposed night and day. My health having suffered from the heat, confinement, and anxiety, I set off for a ride on the mountains, on Monday morning, the 29th ultimo. I went by way of Banias, to a village called Jiblatta, which I reached about 9 o'clock Monday night. At midnight a messenger reached me from Shaheen, the head of our people, stating that after I left, the young men had risen in arms, camped out on the hills, and sent a written order to Shaheen to leave the place by the "Asser," or they would kill him. Shaheen implored me to return immediately, or matters would end in bloodshed. In a few minutes I was on horseback, and,

by riding hard all night, reached Hasbeya about 9 o'clock in the morning. I found the place almost deserted. When I called upon the Emir Saad-el-Deen he gave me the following account. In the morning after I left, a Moslem from Beyrout, sent to collect debts, went into the market and demanded payment of a small sum from one of the leaders of the young men. The man refused to pay, a quarrel arose; the Christian cursed the Moslem, his religion, Mahommed, the Sultan, &c., &c. The Moslem complained to the Emir, who called the man, and (as he told me), cursed him and his father and his religion, and ordered him to prison. The man said he would not go, fled out of the palace, gave the alarm, the shops were instantly shut, and they mounted to the top of the hill where they encamped. The first thing they did was to write an order to Shaheen to leave the place before the "Asser," or they would kill him. At the same time they sent word round to the rest of the Protestants, that if they accompanied Shaheen they would waylay them and murder them on the road. Shaheen sent off the messenger for me, and then went to the Emir, who told him he must go. He then went and shut up his establishments, which he had farmed of the Government, and delivered the keys to the Emir, and bid him farewell.

The young men then drew up five demands, and sent them down to the Emir to accept and seal, as the conditions upon which they would return. The first required the banishment of Shaheen. The second demanded the deposition of the Moslem cadi and the appointment of one of their party. The third required that the Secretary and Sraf should be of their party. The fourth that they should pay their debts and taxes (and without "hawalies," I believe). The fifth demand was, that if any thing happened requiring the interference of the Emir, he should not do any thing before the individual was tried and committed before their cadi. About this fifth demand there is a difference of statement; one is, that the Emir should not punish at all, but that the young men would do it themselves. I give it above as I understood it. The Emir told me that he accepted and signed these demands.

The Protestants, as soon as the others took arms, fled to the house of Shaheen, not knowing what to expect. When the order came to Shaheen to leave, they all resolved to stick together come what might. As the day advanced, and it became certain that all the Protestants would leave, the Emir and the sober part of the old men became alarmed, and sent word to Shaheen not to go until I got back; but as he had been ordered to go, first by their written command, and with the threat of death annexed, and, secondly, by the first demand as above, which had been sealed by the Emir, and as the young men had not retracted their threat, and stood over his head in arms, he resolved to go. The other Protestants having sent out spies to see that the roads were safe, also left the place, some by one road, some by another, and united together on the mountains towards Bumarieh. The Emir blamed the Protestants for going, and said they had nothing to apprehend; but they very naturally say, what security have we if we remain? the first demand banishes our chief man, who alone can manage our affairs; the second puts a cadi over us, who has become our enemy; and the fifth ties up the hands of the Emir from protecting us, even if he were disposed to do so. The facts of this statement I had from the Emir himself before many witnesses, and as it agrees with what I heard from our own people, I suppose it to be substantially correct.

I told the Emir, that I had not called to lodge any complaints, but to bid him farewell. That I had nothing to say on the part of the Protestants, not having seen them. I called him and all persons present to bear witness that whatever consequences might result from this business, we had no share in the responsibilities incurred; the whole affair had taken place in my absence, without my knowledge or advice. To which they all assented. I then told them that we had come to Hasbeya to be the religious teachers of this people, at their urgent and persevering request, and at great inconvenience to ourselves. Now the people had been driven out, we should go with them; if they returned and requested us to come with them, we should do so. They all assured me we should be most welcome! Indeed the Emir appeared to be very uneasy, if not alarmed, at the aspect of affairs.

I packed up and started at 11 o'clock to join the company of Shaheen, which I reached at daybreak, on a mountain above the Litany, on the road towards Muktara. They were nearly dead with cold and hunger. I had brought some bread with me, which they devoured like locusts. We reached

Muktara after dark, and were nobly entertained by Sheik Said. He entered warmly into the cause of these poor people. Here also I met the Sheiks of the houses of Shems and Keis, who so nobly protected our people on a former occasion. I arrived in Abeih the next evening, and leaving the people here and at Aaitah with Mr. Whiting, went down to Beyrout, where I met Mr. Alison, Count Portalis, Colonel Rose, and Mr. Wildenbruch, who all took a deep interest in this persecuted people. At the request of Count Portalis I gave him a statement something like this, to lay before his Ambassador at Constantinople. Colonel Rose requested to take a copy of it, and perhaps you will receive a communication on this subject from him. All unite in the opinion that these people must be returned to their homes as soon as possible, and all agree that you are the individual to secure this important end.

I do most sincerely beg your pardon for troubling you with so long a letter, but I write in a hurry, and besides do not possess the faculty of condensing.

I cannot express the half of the handsome things which I hear said in reference to the part which you have taken in this contest for the establishment of the noblest principle which adorns the legislation of our age; but you need no richer record than the proud consciousness of standing first in such a cause.

(Signed) W. M. THOMSON.

No. 36.

Consul Wood to the Earl of Aberdeen.—(Received November 5.)

(No. 31.)

My Lord, *Damascus, October 9, 1844.*

IN continuation of my report No. 30 of the 11th of September, I have the honour to submit very respectfully to your Lordship's perusal, two letters (Inclosures Nos. 1 and 2), lately addressed by the Capudan Pasha and the Russian Consul-General of Beyrout to Aali Pasha, and having reference to the Hasbeyan question.

The undisguised suggestion of the former to the Pasha of Damascus, that instead of punishing those who were using their utmost efforts to effect the recantation of the converts, they deserved his countenance, that they may better accomplish their purpose, and the menaces of the latter, supported by the unreserved declaration that he would protest against every proceeding which tended to the humiliation of the Hasbeyan Greeks, and to the consequent encouragement of the professing Christian Protestants, coupled with the subtle intrigues of the Patriarch, leaving me no longer any room to doubt that, unless some very efficacious steps were immediately taken, further complications would ensue, which would retard, and even render altogether doubtful, the return of the converts to their homes, I determined upon coming to an immediate understanding with his Excellency on the subject, and for which purpose I waited upon him on the 25th ultimo.

After recapitulating to his Excellency all the circumstances connected with their expulsion, and with the unjustifiable and even rebellious proceedings of their rivals, I obtained his permission to convey to him, frankly and without reserve, the observations I had to make. I then stated that, as Governor-General of this Pashalic, his Excellency either did or did not possess the means of protecting equally all the Rayahs of the Porte; that if he did possess them, but would not use them in behalf of the expelled converts, I must then consider him as their real though indirect persecutor; in which case, however I may regret it, still my duty would impose upon me the disagreeable task of representing him as such to Her Majesty's Ambassador; and that if he pleaded weakness as the cause of his lack of firmness in the matter, I should deem myself equally justified in apprizing the same authority that the interests of the Sultan were sacrificed in this province by the feebleness of him to whom they were entrusted. That in the former case, Her Majesty's Representative would

not fail to look upon his conduct as a direct contravention of the assurance of the Sultan that Christians should not be persecuted on account of their religion in the Ottoman dominions; and in the latter it would remain with his Government to consider whether it would permit its interests to be sacrificed any longer in his hands; but that in both cases the result could not but be injurious to him personally.

After a minute's silence, his Excellency replied, with apparent candour, that, notwithstanding the perplexity of his position, caused by the letters of the Capudan Pasha and the Russian Consul-General as well as the representations of the Patriarch, he would, nevertheless, avoid the imputation of having opposed what might be the wishes of Her Majesty's Government; and requested to know what measures he should adopt that would be deemed satisfactory.

I answered that, as we owed in a great measure the embarrassment of our relative positions to the weakness and want of energy of the Emir Saad-el-Deen, he should be recalled from the Government of Hasbeya, and his brother, Emir Halil, appointed in his room; that his Excellency should depute Sheik Mahommed Keiss, one of the feudal chiefs of that district, with a letter to the expelled converts inviting them to return forthwith, and whom he should accompany back to their homes and families immediately after the new Governor had assumed the duties of his office, and while Hasbeya was yet in the occupation of the Government troops.

His Excellency having readily acceded to the foregoing proposals, he directed his Kahyia in my presence to put them forthwith into execution in concert with the dragoman of the Consulate; and Emir Halil and Mahommed Keiss have already left, in consequence, Damascus,—the former for Hasbeya with troops and with the converts that were in this city, and the latter for Lebanon to accomplish his mission, and to deliver the Pasha's letter (Inclosure No. 3) to the poor fugitives.

I may venture, therefore, to announce very respectfully to your Lordship the present favourable termination of this question, which, after pending for several months, was in danger of becoming more and more complicated from the unabating intrigues of all those parties whose religious sentiments or political views rendered them averse to the introduction of a purer faith; and which, if promulgated, cannot fail to give Her Majesty's Government a permanent influence in Syria. It is the knowledge of this fact that does not and will not permit the Russian Consul-General to leave undisturbed the arrangements made, be it by his opposition here or through the representations of the Russian Embassy to the Sublime Porte.

I have, &c.
(Signed) RICHARD WOOD.

Inclosure 1 in No. 36.

Halil Pasha to Aali Pasha.

(After the customary Compliments.)

SOME of the Christian Rayahs of Hasbeya having embraced the Protestant religion through the medium of designing men, the greater part of them have been made to return to their former creed by the Patriarch, who conveyed to them his advice through some of the notables of that district. Actually only twenty of them pretend to be Protestants; but as it has been reported that your Excellency intended to punish those who had used their utmost efforts to bring about their return to their Church, and had already ordered their imprisonment and punishment, they labour naturally under great fear and apprehension.

This has filled me with great astonishment, as those who have undertaken to cause their return to their Church deserved in return encouragement and mildness. It may be, however, that the report has been put in circulation by some evil-doers with the view of intimidating the Rayahs, and of preventing them thereby to aid in the recantation of the seceders.

I have deemed it, therefore, expedient to write to you by way of suggestion,

that you may be pleased to give such orders as may tranquillize and reassure the Rayahs, and rectify and remove the above reports; at the same time that those who put them in circulation should be found and punished. You ought to countenance the Patriarch and those who are working for their return, that they may thus have the means of doing it more effectually.

Inclosure 2 in No. 36.

M. Basilios to Saad-el-Deen.

(Translation.)

(After the customary compliments.) *Beyrout, September* 21, 1844.

A FEW days since we addressed your Excellency a letter of thanks for your kind reception of our dragoman.

I have already informed your Excellency that the affair of some of the Christians of Hasbeya, who have been led astray by foreigners, is one of great importance, from which may result many painful consequences. As this matter appertains to religion, your Excellency is obliged to treat with the Patriarch only concerning it, who alone is entrusted by His Highness the Sultan with the religious affairs of his nation.

I have now learnt with surprise and amazement that the notables of Hasbeya, who have not given themselves up to foreigners, are menaced with imprisonment. It is my conviction that the object of it is to humble and degrade them, and to embolden those who are with the missionaries. No doubt it is the work of such who wish that the Christians of Hasbeya should become Protestants. If your Excellency has so ordered, it then becomes evident you are aiding them in their wishes; consequently, however I may wish, and do wish to address your Excellency on this subject in a friendly and amicable manner, it is nevertheless incumbent upon me to remind you that I am serving the magnificent Emperor of Russia; and that according to treaties, particularly that of Kudjuk Kainardji, we have the right of protecting the Greek Church in the Ottoman dominions. I should regret, therefore, greatly if I were compelled to change my language, and to protest against every proceeding which may lead to the humiliation of the Greek Christians of Hasbeya, and to the encouragement of those who pretend to be Protestants, especially as the Sublime Porte does not recognize among her subjects such a community.

In the event, however, that these reports and threats originate only in some intriguers, who make use of your Excellency's name in order to degrade the Rayahs, I must then hope that my having communicated it to you, will be pleasing to you; at the same time that the Hasbeyans, through your care, will be reassured by the removal of the threats against them.

Your Excellency will shortly see that this affair is great and important, and not so trifling as it at first appeared; and if your Excellency wishes to corroborate the truth of all I have written to you in my letters of the 23rd of May, (the 9th Shaban) and the present, I beg you will communicate them to your Government, and ask whether the Consul-General of Russia has not the right of intervening in such matters, and whether his words are not correct, though it be his custom to avoid interfering in civil affairs.

His Excellency the Capudan Pasha has written to your Excellency what has suggested itself to his mind on this subject, but its definition depends on those whose orders are supreme.

(Signed) CONSTANTINE BASILIOS,
Russian Consul-General of Syria and Palestine.

Inclosure 3 in No. 36.

Aali Pasha to the absent Professing Christian Protestants.

(Translation.)

October 2, 1844.

WE have issued this our order, worthy of obedience, to all such as have fled from Hasbeya and are now residing at the village of Abeyie, that ye may know that it having come to our knowledge at the present date that you have

abandoned your native place of Hasbeya, and have taken up your abode in Abeyie, we were greatly surprised at it; for the tranquillity and well-being of the Rayahs forms one of the especial Imperial commands and wishes: we have, in consequence, addressed you this our ordinance by the hand of one of the noblest sheiks, Sheik Mahommed Keiss, may his glory increase, that ye may, on his arrival and on your being made acquainted with it, expel from your minds all doubt and apprehension, and remain tranquil and reassured, and return forthwith to your native place, and assume in full repose and peace of mind your occupations and vocations.

Be not troubled or perplexed on any account whatever, but return immediately to Hasbeya with the aforestated Sheik Mahommed Keiss, and with the grace of the Almighty ye will experience all that is pleasing to you of tranquillity and repose of mind in your country. Do not retard an hour your return to your homes. Know ye this and pay ye to it the greatest attention.

(L. S.) (Signed) AALI RIZA.

No. 37.

The Earl of Aberdeen to Consul-General Rose.

(No. 14.)

Sir, *Foreign Office, November* 16, 1844.

HER Majesty's Government have taken into consideration your despatch No. 42, of the 7th of October, with its inclosures, with reference to the question which had arisen between the Consulates of Great Britain, Russia, and Prussia in Syria, relative to the persecution of certain Christian Rayahs in the Hasbeya, who had gone over from the Greek to the Protestant persuasion.

Her Majesty's Government approve, generally, your conduct, as well as that of Mr. Wood in this matter; that is, they approve your having interposed to protect Christians from open persecution on the part of the Turkish authorities: and they also approve your having distinctly disclaimed all idea of interfering to protect those Christians as converts, with which matters Her Majesty's servants in the Levant have nothing to do.

Her Majesty's Government consider that you acted rightly in not entering into a discussion with the Russian Consul-General on the point of the right assumed by him under the alleged authority of the Treaty of Kainardji, to stand forth, on the part of Russia, as the protector of the Greek Church. Her Majesty's Government think it highly inexpedient that any question should be raised upon it between the British and Russian Consulates in Syria.

It is with much regret that Her Majesty's Government have seen the ferment which has been excited by the conversions which have been unwisely encouraged in the Hasbeya from the Greek faith; since such proceedings could scarcely fail to provoke the interference of Russia, as the virtual head of that faith; an interference on every account to be deprecated.

It is with equal regret that we have observed the part which the Prussian Consul-General has taken in these matters, and we consider his mention of Great Britain in the letter which he was unfortunately induced to address to the Emir Saad-el-Deen, uncalled-for and improper.

The less interference is exercised henceforward in these questions on the part of the foreign Consulates in Syria, the better will it be, in the opinion of Her Majesty's Government, both for the country and for the Consulates; and the more certainly will the latter be enabled to support that just and useful influence which, when properly applied, may, in the present dubious state of Syria, be exerted with so much benefit to the country.

You will have already received my despatch No. 10, of the 10th of September, in which the line you are to pursue with respect to interference in religious matters is clearly pointed out. To the instructions contained in that despatch you will rigidly adhere; and in abstaining as much as possible from interference yourself, you will employ your best efforts to induce your colleagues to observe an equal abstinence on their part.

You will explain to Mr. Consul Wood, to whom I addressed in September last a despatch to the same effect as my despatch to you, No. 10, the views of Her Majesty's Government upon the points adverted to in my present instruction.

I am, &c.

(Signed) ABERDEEN.

No. 38.

The Earl of Aberdeen to Sir Stratford Canning.

(No. 176.)

Sir, *Foreign Office, November* 20, 1844.

AMONG a variety of despatches addressed to your Excellency which I have received from Colonel Rose, my attention has been specially directed to that marked No. 53, of the 24th of October*, inclosing copies of his correspondence with his Russian colleague respecting the late conversions to Protestantism in the Hasbeya, and the improper use which the Consul of Prussia with reference to that matter allowed himself to make of the British name.

I have, in consequence, addressed to Colonel Rose for his guidance, and that of Mr. Consul Wood, the instruction of which I inclose a copy for your Excellency's information.

I am, &c.

(Signed) ABERDEEN.

No. 39.

Consul-General Rose to the Earl of Aberdeen.—(Received December 5.)

(No. 45.)

My Lord, *Beyrout, October* 28, 1844.

I HAVE the honour to acknowledge the receipt of your Lordship's despatch, No. 10, and I beg to say with great respect, that I shall strictly obey the instructions which it contains.

I trust that I may be permitted to observe that the prudent and just views expressed in that despatch, provide fully for the two matters to be dealt with, that is, that the faith of other sects should not be interfered with, and, secondly, that the rights of humanity should be protected in countries where unfortunately they are only too often trespassed on.

When the conversions at Hasbeya were first talked of here, the circumstance that the dissidents had first addressed themselves to Bishop Alexander, and that ignorant people in this country confound American with British subjects on account of the similarity of language and faith, induced me to make communications in the sense of your Lordship's confidential and separate instructions of the 27th November, 1841, indeed of your Lordship's present instructions, to some of my colleagues and such other parties, whose attention might have been awakened by the report that British subjects were concerned in the conversions at Hasbeya. This I already have had the honour to report to your Lordship.

I informed these parties not only that British subjects had had nothing whatever to do with those matters, but that moreover as far as myself or Her Majesty's servants were concerned, they, British subjects, would never interfere in any way with the religious belief of any faith in Syria. I instanced in proof of this that Bishop Alexander had refused to enter into any communication with the dissidents, when they expressed a wish to become converts to his Church. I also added, in further proof of the strict system of non-intervention observed by British agents, that some of the Hasbeya converts had presented themselves to Mr. Consul Moore's Cancellier at the Consular Office, before they addressed themselves to the American Missionaries, and declared their wish to become members of the Anglican Church; and I observed that this person was so well aware of the system followed by Mr. Moore and myself in these matters,

* Inclosure 1 in No. 34.

and of the positive refusal which we had always given to listen to or entertain similar requests, that without even consulting either Mr. Moore or myself, he had rejected the application of the Hasbeya converts.

I also told Assaad Pasha in writing, that no British subject was concerned in the conversions at Hasbeya; that on the contrary, Bishop Alexander had rejected the application of some Greeks to be members of the Protestant faith; and my letter to the Rev. Mr. Smith, which was so clear on this point, I have already had the honour to submit to your Lordship.

To the Sheiks of the converts, who with the American Missionary, the Rev. Mr. Thomson, and two or three of his co-religionists, visited me at Brumana: I stated explicitly, that any interest which had been used or would be used in their favour by Mr. Wood or myself, was solely to be attributed to the oppression of which they had been the victims, of which oppression one undeniable proof was, that they stood before me fugitives from their native town, without resources, and separated from their wives, children, and relatives; but that neither Mr. Wood nor myself had anything whatever to do with the conversion, and could not enter into any discussion or conversation with them (the converts) on that matter, or any question of dogma or change of belief; that Her Majesty's servants having advocated the rights of humanity in favour of Christians of all sects, Jews, Mahommedans, Druses, and Anzariés, we felt that we could not refuse the same measure of benevolent assistance to such Christians as had been oppressed at Hasbeya; finally, that oppression having once ceased, all advocacy of them would cease also.

Generally speaking, I cannot altogether approve the spirit which actuates the American Missionaries. They rather lean to a theory of a sect to which they profess great repugnance.

They follow a course which they secretly wish and expect will produce a certain result, although they publicly disavow that their object is to cause that result. Thus they allay the fears of fathers and mothers of other Christian sects, by declaring that they do not seek to convert, that their only object is to instruct, although they know and hope that the course of instruction which they give will induce their scholars to leave their faith, and be converted to theirs. Thus the child, when his education is completed, finds himself a semi perhaps a whole Protestant, the missionary, as before, declaring that he has no intention to make him so, but still gathering the fruit of which he had sown the seed.

The result is, that as the missionaries, adhering to their system of not openly attempting to convert, teach only enough to awaken the attention of the student, and to shake his faith in his own creed, but do not inculcate the truths of their own with fervour, at the end of an American education the Syrian finds himself a bad Greek or Maronite, and an indifferent Protestant, his ideas enlightened enough to make him alive to the errors of his faith, but not matured enough either to make him leave his old, or cling to his new belief with resolution.

Again, the missionaries declare that they take no part whatever in politics; still I must confess that I have received communications, and heard hazardous wishes in critical times which do not accord with so prudent a resolution.

But having said so much, it is my duty to add that the American Missionaries are generally men of education, and universally persons of good conduct.

As regards the conversions at Hasbeya, it is only fair to say that, although the American Missionaries had formerly a school at Hasbeya, and had distributed books to its inhabitants, yet the declaration of the conversion appears to have been entirely on the part of the inhabitants. For they sought first Bishop Alexander, and then the American Missionaries.

But it cannot be denied that much discord and family dissensions have resulted from the anomalous system pursued by the American Mission.

I have, &c.
(Signed) HUGH ROSE.

No. 40.

Count Nesselrode to Baron Brunnow.—(Communicated to Viscount Palmerston by Baron Brunnow, December, 18.)

Monsieur le Baron, *St. Pétersbourg, le $\frac{14}{26}$ Novembre,* 1844.

JE me vois dans le cas d'entretenir itérativement votre Excellence des funestes conséquences du système de prosélytisme, mis en œuvre par les missionnaires Américains en Syrie.

Ma dépêche du 27 Octobre a invité votre Excellence à remercier Lord Aberdeen des instructions qu'il avait adressées à Colonel Rose à Beyrout, pour lui recommander une sage réserve à l'égard des questions religieuses. Il est bien à regretter que ces directions si salutaires ne soient pas arrivées assez à temps, pour contenir le zèle inconsidéré de quelques agens, dont la conduite politique à offert un contraste déplorable avec les vues conservatrices et éclairées que Lord Aberdeen a exposées, dans les entretiens que j'ai eus avec lui sur les affaires de Syrie.

Votre Excellence trouvera dans les différentes pièces annexées à la dépêche ci-jointe en copie de M. Titoff, des détails sur ce qui vient de se passer en dernier lieu à Hasbeya. Ces faits n'ont que trop justifié nos prévisions. Quels ont été les résultats de l'intervention malencontreuse du Consul Britannique à Damas, en faveur des missionnaires Américains, qu'une population ignorante et crédule prend généralement pour des Anglais, et dans lesquels elle voit plutôt des agens politiques d'une grande puissance que des apôtres d'une religion de paix et de charité. Un Gouverneur généralement aimé et estimé par ses administrés a été destitué, grâce à Mr. Wood, pour être remplacé, par un homme qui a toujours été le persécuteur le plus cruel, et le plus acharné des Chrétiens: un corps de troupes irrégulières et indisciplinées a été envoyé sur les lieux, pour prêter main-forte à la cause des missionnaires; poussée au désespoir, la population Chrétienne de Hasbeya a quitté en masse ses foyers pour se refugier dans le Liban. Ces malheureux ont envoyé une députation pour implorer la protection du Capitan Pacha et d'Essaad Pacha. Leur supplique se trouve parmi les annexes de la présente, et doit être soumise à la décision de la Porte.

Veuillez, Monsieur le Baron, placer ces faits sous les yeux de Lord Aberdeen, et fixer entr'autres son attention sur la lettre adressée par Mr. Wood à l'Emir Saad-el-Deen. Nous nous abstiendrons de qualifier le langage du Consul Anglais, qui dit sans détour à l'Emir, qu'il l'a fait destituer, parcequ'il n'a pas obéi à ses directions, et ajoute à cette notification catégorique la menace de l'expulsion de sa famille. L'opinion de Lord Aberdeen ne saurait différer de la nôtre, à l'égard d'une pièce où l'oubli des convenances est porté au delà de toute expression. Aussi nous sommes persuadés qu'il ne manquera pas de ramener Mr. Wood à ses devoirs par une sévère admonition.

Lord Aberdeen déplorera sans doute autant que nous les conséquences de l'appui imprudent que les agens Britanniques se sont décidés à accorder à l'action malfaisante des missionnaires Protestans, sans consulter préalablement les intentions de leur Gouvernement. Vu la gravité des circonstances, il pourra reconnaître la nécessité de compléter les instructions qu'il à précédemment adressées au Consul-Général Rose et comme l'affaire de Hasbeya, qui a déjà donné lieu à quelques explications confidentielles entre M. Titoff et Sir S. Canning, les mettra dans le cas de se concerter ultérieurement à ce sujet, votre Excellence voudra bien engager le Principal Secrétaire d'État à faire connaître le plus tôt possible à l'Ambassadeur Britannique à Constantinople, le point de vue identique, sous lequel les deux cabinets envisagent les menées des missionnaires Protestans en Syrie.

Recevez, &c.
(Signé) NESSELRODE.

Inclosure 1 in No. 40.

M. de Titoff to Count Nesselrode.

Constantinople, le [illegible], 1844.

L'AFFAIRE des dissidens de Hasbeya a pris une tournure peu rassurante pour l'Eglise Orthodoxe dans l'Anti-Liban. L'intervention ouverte des agens Britanniques y a provoqué un remaniement d'autorités, qui donne gain de cause aux missionnaires Américains et à leurs adeptes. Les faits sont exposés dans le rapport ci-joint de M. Basily.

Ils ne sont pas désavoués par l'Ambassadeur d'Angleterre, qui fut le premier à m'informer de l'activité déployée par Mr. Wood et de ses résultats, avant même que les dépêches de notre Consul-Général n'arrivassent entre mes mains. Pour compléter les notions, il nous reste à reconnaître auprès de la Porte et du clergé Grec de Constantinople, sous quel jour leur est dépeinte cette affaire, et quels sont les vœux de ce dernier. Car c'est sa cause qui périclite avant la nôtre. Le déplacement ministériel opéré sur les entrefaites, ne nous a pas encore permis d'échanger les pourparlers requis avec le Divan. Ils me mettront peut-être à même d'énoncer avec plus de clarté quelques réflexions préalables sur les remèdes exigés par la situation. Pour le moment je dois me borner à confesser que celui dont parle notre Consul, savoir la destitution du Pacha de Damas, ne me paraît ni suffisant ni acceptable. Un Pacha Turc en vaut un autre, et aussi longtems que la Russie aura à défendre dans l'Orient les idées de stabilité, de conservation, et de bon ordre, il ne saurait être conforme à notre dignité ni à notre rôle de descendre dans une arène de luttes personnelles, et d'accepter un combat à coups de destitution comme l'aimeraient peut-être nos rivaux. Les garanties que nous avons à réclamer doivent être plus solides, ou il n'en faut aucune.

Cette conviction est fortifiée par le langage que m'a tenu Sir S. Canning. Le sujet ayant déjà figuré dans nos conversations précédentes, je n'ai pas hésité à l'aborder cette fois envers mon collègue Britannique, avec toute la franchise d'un homme pénétré de la justice du principe dont il se fait l'avocat non moins que du respect dû à toute doctrine, à toute confession Chrétienne régulièrement constituée.

"Les faits vous sont représentés sous une face entièrement opposée à mes notions," disais-je à Monsieur Canning. "Je le sais, et je déclare notre commune inaptitude à poursuivre l'enquête. En Turquie plus encore qu'ailleurs elle échouerait contre une foule d'allégations contradictoires. Mais ne confondons pas les questions. Examinez d'abord la conduite de vos agens. Voici la lettre écrite par Mr. Wood à l'ex-Gouverneur de Hasbeya. Si un agent Russe était convaincu d'avoir signé un écrit semblable, je ne doute pas qu'il serait rappelé sur-le-champ. Mr. Wood étant Catholique, vous ne le suspectez pas d'exagération en faveur des missionnaires Protestans. Tant pis, s'il n'a agi de la sorte que pour se faire un mérite, ou se donner du relief. Vous êtes persuadé que ni l'Evêque Alexandre, ni les agens Britanniques, n'ont été pour rien dans les conversions opérées par les missionnaires. Je l'admets pourtant le mal n'en est pas moindre. Car vos Consuls se trouvent soutenir et continuer une œuvre dont ils assument ainsi la solidarité manifeste. Dans un tel rôle il n'y a selon ma façon de penser ni équité, ni bonne politique; point de bonne politique, car indépendamment des regrets que cela doit exciter en Russie, vous vous mettez de la sorte en opposition gratuite avec tout ce qui professe le rite orthodoxe dans l'Orient, dont il n'est pas dans votre intérêt de vous aliéner les peuples. Point d'équité, car tandis que les Américains exercent leurs menées de prosélytisme, nul ne se croit appelé à les empêcher; le droit d'attaque est donc libre. Mais celui de la défense ne l'est point, car dès que les autorités spirituelles Grecques veulent en faire usage, vos agens se croient tenus de les combattre au nom de l'humanité souffrante, sur la délation du premier mécontent. Ce contrôle consulaire ne peut évidemment que saper les bases de toute autorité quelconque. Je voudrais même vous demander si vous trouvez fondée et légitime l'induction que plusieurs Consuls paraissent vouloir tirer de la promesse donnée par le Gouvernement Turc à la suite de l'affaire de Beledjik, savoir que par cette promesse, la Porte aurait accordé aux Rayas une liberté absolue de changer de croyance."

Sir Stratford Canning parut apprécier la sincérité de ce langage. Je dois néanmoins dire à regret que ses réponses ne m'ont point paru assez explicites et satisfaisantes. Sans justifier directement la lettre de Mr. Wood, il se borna à la trouver "un peu trop forte" et à mettre en doute l'exactitude de la traduction, qui en effet peut n'être pas littérale. Pour ce qui concerne la déclaration obtenue de la Porte à la suite de l'affaire de Beledjik, il convint qu'il n'y était strictement question que des rénégats, mais ajouta, que cela n'affaiblissait par les droits généraux de surveillance en matière de religion. Enfin à mes remarques renouvelées sur les dangers de l'ingérance consulaire appliquée à des communes Chrétiennes, il objecta par des exemples d'oppression et de tyrannie civile et religieuse, et demanda si l'on pouvait demeurer inactif en cas de cruautés flagrantes.

Or, nul ne conteste la validité de cette objection pour les cas extrêmes, mais les exceptions doivent-elles servir de règle, et qu'en adviendra-t-il des communes Chrétiennes en Turquie, si la conduite de leurs pasteurs est subordonnée au contrôle du moindre officier consulaire, souvent égaré par les faux récits donnés à son drogman.

J'ai l'honneur, &c.
(Signé) TITOFF.

Inclosure 2 in No. 40.

Consul Wood to the Emir Saad-el-Deen.

(Traduction.)

PLUSIEURS fois nous vous avons donné des conseils que vous n'avez pas exécutés. Lorsque vous étiez ici à Damas nous vous avons parlé de quelque chose que vous nous avez promis d'exécuter, et après votre départ pour Hasbeya vous avez manqué à votre promesse. Plus tard, nous vous avons fait parvenir des conseils par un homme en qui nous avons de la confiance, et qui désire votre intérêt, et vous n'avez pas suivi ses conseils, mais vous avez suivi les paroles des intrigans qui ne peuvent pas vous assister, et qui vous ont trompé par leurs conseils. Par conséquent, nous avons dû agir envers vous contre notre volonté personnelle, car notre poste nous oblige de le faire, et nous vous avons destitué du poste de Moudassil de Hasbeya, et ce poste a été confié à votre frère l'Emir Halil. Comme nous vous aimons personnellement nous vous laissons tranquille chez vous. Il faut que dorénavant vous restiez tranquille chez vous, et que vous vous absteniez de faire quelque chose de contrariant, et que vous n'écoutiez plus les paroles des intrigans si vous voulez obtenir votre tranquillité. Si vous faites le contraire vous causerez l'éloignement de votre famille de Hasbeya.

No. 41.

The Earl of Aberdeen to Consul Wood.

(No. 6.)

Sir, *Foreign Office, December 20, 1844.*

THE letter of which a copy is inclosed has been put into my hands by the Russian Minister at this Court, by order of his Government, accompanied by a complaint against you as the writer of it, for having unduly interfered in the matter of the conversions from the Greek faith to Protestantism, which have lately caused so much agitation in the Hasbeya and such inconvenient discordance between the Foreign Consuls in Syria.

As you have not sent home a copy of the letter in question, I am unable to judge correctly whether it is genuine or not. I therefore abstain from making any remark upon it.

You will already have received the instructions contained in my despatch to you, No. 3, of the 19th of September, and in my despatch to Colonel Rose, No. 14, of the 16th of November, which he was instructed to communicate to you.

From those instructions you will have learned the line of conduct which

you are to pursue with reference to the conversions which have taken place, or may take place, from the Greek faith to Protestantism. To that course of non-interference in such matters you will strictly and invariably adhere; and you will not, under the plea of protecting Christians from Mahommedan persecution, indirectly extend protection to Protestant converts as such. Her Majesty's Government desire to see all Christians in the Turkish Empire secured in the full enjoyment of religious peace and religious toleration, but they do not consider it any part of their duty to meddle in religious disputes between one sect and another.

You will also constantly bear in mind that an English Consul is placed at Damascus for the protection of British subjects and British interests, and not for the purpose of interfering in the Government or internal affairs of the country or district.

I am, &c.
(Signed) ABERDEEN.

No. 42.

The Earl of Aberdeen to Sir Stratford Canning.

(No. 193.)

Sir, *Foreign Office, December 20, 1844.*

I TRANSMIT to your Excellency herewith, under flying seal, a despatch which I address by this occasion to Consul Wood at Damascus. That despatch may be considered as the complement of the instructions which I have had occasion to address at various times to Her Majesty's Consuls in Syria, on the duty of non-interference in religious matters, or in the internal affairs of the districts in which they are officially employed.

The despatch in question has been called forth by a representation which has been made on the part of the Russian Government respecting the alleged interference to an undue extent of Mr. Wood in the late religious differences in the Hasbeya.

As the Russian Government have expressed an earnest desire that English authorities should be instructed to abstain from taking any part in the conversion of members of the Greek church to the Protestant faith, so, on the part of Her Majesty's Government, I have conveyed to the Russian Government, through Baron Brunnow, an equally explicit desire that the Russian Consul General should be restrained in his over zealous exertions in favour of his co-religionists in Syria.

I trust that by such mutual forbearance we may succeed in allaying the agitation which has been excited by injudicious zeal on both sides in that quarter, and that we may once more establish between our Consular agents that harmony which, in such a country as Syria especially, is so indispensable for inspiring respect, and creating confidence, amongst the Turkish authorities and population.

I am, &c.
(Signed) ABERDEEN.

No. 43.

Mr. Buchanan to the Earl of Aberdeen.—(Received December 27.)

(No. 16.)

(Extract.) *St. Petersburgh, December 10, 1844.*

In conformity with your Lordship's directions, I placed in the hands of Count Nesselrode the copy of your Lordship's instructions to Consul-General Rose, with which his Excellency was much pleased. In requesting me to thank your Lordship for the communication of your despatch, he added that he would, on his side, send similar instructions to the Russian Agents in Syria, and we might, therefore, hope that questions of this nature would not occasion any embarrassment in future.

In consequence of a conversation, which I had with his Excellency about a

fortnight ago, on the affairs of Syria, I allowed him to read the memorandum, inclosed in your Lordship's despatch, No. 73, to Mr. Bloomfield of the 22nd October, as affording a most satisfactory confirmation of the correctness of the views taken by the British and Imperial Governments respecting the administration of that Province.

His Excellency thanked me warmly for the communication of a document, which he described as being exceedingly interesting, and drawn up with as much talent, as it evidently had been with impartiality and truth.

No. 44.

The Earl of Aberdeen to Consul-General Rose.

(No. 1.)

Sir, *Foreign Office, January 1, 1845.*

I HAVE to acquaint you that I have received your despatches to No. 60, of the 11th of December, inclusive.

I inclose, for your information, a copy of a despatch which I have addressed to Mr. Consul Wood in consequence of a representation which has been made to me on the part of the Russian Government respecting his alleged interference, to an undue extent, in the late religious differences in the Hasbeya.

I am, &c.
(Signed) ABERDEEN.

No. 45.

The Earl of Aberdeen to Sir Stratford Canning.

(No. 3.)

Sir, *Foreign Office, January 7, 1845.*

WITH reference to my despatches No. 176 of the 20th ultimo, and No. 193 of the 20th ult. I transmit to your Excellency for your information a copy of a despatch which I have received from Her Majesty's Chargé d'Affaires at St. Petersburgh, containing an account of Count Nesselrode's views on the subject of the recent conversions to Protestantism in the Hasbeya, from which your Excellency will perceive that it is the intention of Count Nesselrode to send to the Russian agents in Syria instructions similar to those contained in my despatch No. 14 of the 16th of November to Colonel Rose, a copy of which was transmitted to your Excellency in the first of my despatches above referred to.

I am, &c.
(Signed) ABERDEEN.

No. 46.

Count Nesselrode to Baron Brunnow.—(Communicated to Viscount Palmerston by Baron Brunnow, January 20, 1845.)

Monsieur le Baron, *St. Pétersbourg, le $\frac{14}{26}$ Décembre, 1844.*

JE n'ai pas besoin d'assurer votre Excellence du vif intérêt, avec lequel nous avons pris connaissance des informations qu'elle a bien voulu nous fournir en date du $\frac{6 \text{ Novembre}}{18 \text{ Septembre}}$, au sujet de ses entretiens avec Lord Aberdeen sur les dissentions religieuses survenues dernièrement en Syrie. Nous ne saurions assez rendre hommage aux vues éclairées qu'il vous a manifestées à cette occasion. Ses sentimens d'homme d'état et de Chrétien devaient le porter à s'associer à l'affliction profonde que nous a fait de tout tems éprouver le spectacle scandaleux de ces luttes acharnées, de ces rivalités qui désolent l'église dans les lieux mêmes qui furent le berceau du Christianisme, et où tous les cultes devraient fraternellement se tendre la main pour attester leur origine commune, et consacrer par leur union le souvenir des préceptes de paix et de charité légués à l'humanité par le divin Rédempteur. C'est surtout en présence des Musulmans

que ces querelles, ainsi que Lord Aberdeen le dit avec tant de raison, sont "un véritable opprobre pour le nom Chrétien." L'intervention des autorités Ottomanes dans les questions disciplinaires relatives aux droits et aux intérêts spirituels des différens cultes Chrétiens, est malheureusement un de ces maux quelquefois inévitables que nous avons toujours vivement déplorés. Le Ministère Impérial vous sait infiniment gré, Monsieur le Baron, du soin que vous avez eu de faire ressortir, que ce n'est point notre Consul-Général qui, dans la déplorable affaire de Hasbeya, a eu le tort de provoquer l'ingérance aussi déplacée que malhabile des autorités Turques. Mais du moment que cette faute a été commise par le zèle peu réfléchi des collègues de M. Basily, et que l'action des Turcs s'est manifestée d'une manière ouvertement hostile à l'Eglise Orthodoxe, il n'a plus dépendu de notre Consul de se soustraire à la nécessité d'intervenir pour la défense des droits séculaires de cette Eglise ouvertement outragés et méconnus.

Les pièces que j'ai communiquées à votre Excellence par ma dépêche du 14 Novembre, lui ont suffisament fait connaître les suites fatales de l'appui que Mr. Wood avait cru devoir prêter à la cause des missionnaires Américains auprès du Pacha de Damas. Les mesures arbitraires et vexatoires qui en ont été la conséquence, ont poussé la population Grecque et Latine de Hasbeya à déserter en masse ses foyers et à implorer par une députation la protection du Gouvernement Ottoman. Vous avez eu aussi sous les yeux la lettre par laquelle Mr. Wood a annoncé à l'Emir Saad-el-Deen qu'il l'avait fait destituer. Heureusement les directions transmises à M. Basily, l'ont prémuni à tems contre le danger qu'il y avait à marcher dans la même voie. Il pouvait d'autant moins entrer dans nos vues d'accepter en Syrie une lutte à coups de destitution, que comptant sur l'équité et sur la haute sagesse du cabinet Anglais nous avions la conviction intime qu'il suffirait de porter les faits à sa connaissance, pour faire cesser un état de choses si préjudiciable au maintien de la tranquillité publique dans cette contrée. Les instructions transmises par Lord Aberdeen sur les lieux n'ont pas tardé à justifier nos prévisions; l'attitude de circonspection et de réserve qu'elles prescrivent aux agens Britanniques ne nous laissent rien à désirer, et nous nous félicitons de pouvoir dès lors considérer cette discussion comme définitivement close. Loin de nous l'idée de vouloir récriminer sur le passé: si j'ai cru devoir encore une fois jeter un coup d'œil retrospectif sur cette affaire, ce n'est que dans l'intention de rétablir la progression exacte des faits accomplis, de réplacer sous son véritable jour la conduite de notre Consul-Général à Beirout, et de dissiper ainsi les appréhensions que Lord Aberdeen paraissait conserver encore pour l'avenir à l'égard d'une question intimement liée à des intérêts qui inspirentau Cabinet Impérial comme à celui de Londres une égale sollicitude.

Recevez, &c.
(Signé) NESSELRODE.

No. 47.

The Earl of Aberdeen to Sir Stratford Canning.

(No. 7.)

Foreign Office, January 20, 1845.

Sir,

WITH references to my despatches No. 3 of the 7th instant, and No. 198 of the 20th of December last, I transmit to your Excellency for your information a copy of a despatch addressed by Count Nesselrode to Baron Brunnow, and communicated to me by the latter, upon the subject of the late religious dissensions in Syria.

I am, &c.
(Signed) ABERDEEN.

No. 48.

Consul-General Rose to the Earl of Aberdeen.—(*Received February* 8.)

(No. 1.)

My Lord, *Beyrout, January* 3, 1845.

I HAVE the honour to acknowledge the receipt of your Lordship's despatch No. 14 of the 10th November last, respecting the question which had arisen between the Consulates of Great Britain, Russia, and Prussia, relative to the persecution of certain Christian Rayahs in Hasbeya, who had gone over from the Greek to the Protestant persuasion.

I venture to say that I have learnt with much satisfaction the approbation of Her Majesty's Government of Mr. Consul Wood's and my conduct in that matter, which your Lordship is pleased to convey to me.

I have the honour to say, with profound respect, that I shall obey strictly the instructions contained in your Lordship's despatch, as well as those in your Lordship's despatch No. 10, and, further, that I have given the necessary instructions to Mr. Wood.

I have, &c.
(Signed) HUGH ROSE.

No. 49.

Consul-General Rose to the Earl of Aberdeen—(*Received February* 8.)

(No. 3.)

(Extract.) *Beyrout, January* 9, 1845.

I HAVE the honour to inclose to your Lordship a translated copy of the letter which the Capudan Pasha promised me that he would write to Aali Pasha to request that he would take measures to prevent further oppression of the converts at Hasbeya.

The letter is a very sensible and just one, and is all that can be deemed necessary. The Capudan Pasha behaved with much courtesy in the matter, sending me the letter to read, and begging me to send it to Mr. Wood for Aali Pasha.

Thus my observations on the matter of Hasbeya, which were strictly according to the instructions from your Lordship of the 19th of September and of the 16th of November, but which latter reached me after the conversation, have procured from the Porte's representative and Capudan Pasha a full recognition of the legitimacy and justice of the intervention of Her Majesty's servants in the affair of Hasbeya, both in word and in writing, and this too in spite of all the obstacles which are so well known to your Lordship. This is the more gratifying because Mr. Wood has clearly proved that the Capudan Pasha, under a certain influence and alarmed by studied misrepresentations, had shown much hostility in the matter of Hasbeya; and I was a witness of his irritation and jealousy in this matter.

The steadiness with which I have maintained the position that Her Majesty's servants only interceded against oppression, and for the maintenance of the most important privileges of the Sovereign, his right to preserve the public peace and the personal security of all his subjects, and the declarations that we had nothing to do with conversions, which we discountenanced, and finally, that my Government had not the slightest idea or intention of seeking religious protection of any Turkish Protestants; that I did not intercede in any way whatever for the converts at Hasbeya, because they were Protestants; these facts have proved I trust to the Turkish authorities here that they had nothing to fear politically from British religious sympathies for their Protestant subjects.

Whether the thought may have crossed the Turkish authorities that they had less to apprehend from Rayahs, who, because Protestants, had not foreign religious protection, than from other Christian Rayahs, who do enjoy it so essentially as it appears, I know not. I have never even alluded to this most delicate consideration.

Inclosure in No. 49.

The Capudan Pasha to the Pasha of Damascus.

(Translation.)

AS we have heard from some part that aggression and insult are showed on the part of the rest of the Rayahs to the Rayahs of the Sublime Porte, who are actually of the Protestant religion, from the inhabitants of the districts of Hasbeya and Rasheya, and as the said persons, even were they Protestants, are also Rayahs of the Sublime Porte, it is not lawful to do them harm nor to insult them, but to protect and defend them, according to the high justice of the Sublime Porte.

Therefore, let your high endeavours on this subject, be used according to your justice, in order to procure for them their tranquillity of mind, and that there should be no injury done to them on the part of any body, as long as the said persons are in the way of submission and let the necessary protection and security be executed on their behalf, like all the other Rayahs.

For this purpose we have written the present; and after it shall reach the knowledge of your Mushirship, it will be in every way dependent on your order.

(L. S.) HALIL.

No. 50.

Consul Wood to the Earl of Aberdeen.—(Received February 8, 1845.)

(No. 40.)

Damascus, December 19, 1844.

My Lord,

I HAVE the honour to transmit to your Lordship copy of my report, No. 30, to Her Majesty's Ambassador at Constantinople relative to the affairs of Hasbeya, and to the establishment of "Meshikas," or the Government of elective Sheiks in several of the districts of Lebanon and Anti-Lebanon, under the auspices of the Greek clergy.

I have, &c.

(Signed) RICHARD WOOD.

Inclosure in No. 50.

Consul Wood to Sir Stratford Canning.

Damascus, December 16, 1844.

Sir,

I HAVE the honour to state that, in consequence of the secret communications made to me by the authorities of Damascus relative to the question of Hasbeya and the Emir Halil, it was agreed that a Commission should be named to ascertain on the spot the exact wishes of the rival parties in regard to their Governor with the view to the adoption of such other ulterior measures as would satisfy them and appease their mutual irritation.

After the departure of the Commissioners, however, and previous to the receipt of their report, Halil Pasha renewed his remonstrances and threats in a letter which he addressed to Anli Pasha, wherein he insisted on the recall of Emir Halil, and the appointment of a Turkish officer in his room.

His Excellency was pleased, in acquainting me with this fresh embarrassment, to express a request that I would give him my opinion with regard to the line of conduct he should pursue, or at any rate, that I would save him from so disagreeable an alternative as that of either superseding the Emir, contrary to his former assurances to me, or of positively refusing to execute the orders of the Porte's Plenipotentiary.

Simultaneously with the above message, the receipt of a confidential communication from Her Majesty's Consul-General that the Russian Consul had intimated his intention of withholding his co-operation in carrying through the plan adopted in 1842 for the administration of Mount Lebanon, until he

could ascertain anew the views of his Government, which the subsequent occurrence of the affairs of Hasbeya might have altered, on the assumption that they were connected with the former question; coupled with my anxiety to avoid all complications, once that the main object of bringing back the fugitive converts to their homes had been accomplished, as well as my intimate conviction that I could not better serve the interests of Emir Halil than by availing myself of the opportunity to preserve the Government of Hasbeya in his family, by causing it to be transferred to one of its members instead of a stranger, induced me, with other equally cogent considerations, to comply at once with the request of his Excellency.

I therefore replied, that with regard to the nomination of a Turkish officer, I should abstain from giving any opinion, as I wished to be free to act according to circumstances, should they render my intervention necessary hereafter; for, as I felt certain that without a strong force to support his authority (and which would consume the revenues of the district) he must necessarily side with the strongest party to maintain himself, I would not become the indirect means of oppression to the weaker, which alone deserved our sympathy; but that I had no objection to offer to the appointment of an Emir, particularly should his Excellency's choice fall on Emir Ahmet, the nephew of Emir Halil.

The Pasha adopted forthwith my suggestion in favour of the former Emir, and thus not only a proper regard has been shown to his wishes, but every pretext upon which the Russian Consul could ground his refusal to co-operate with Her Majesty's Consul-General in the adjustment of the question of Lebanon has been removed; and the policy of the Porte's Commissioner to substitute a Turk for a native Prince paralyzed; at the same time that this Consulate has not lost any of the advantages which it necessarily derives from the knowledge of the Governor that he owes his nomination to its recommendation; and which may suffice, in a manner, to preclude the further necessity of its formal intervention in the affair, although it is evident from the information just received that the position of the converts is very far from being a satisfactory or a secure one.

As the question, from its nature and long duration, has afforded ample means whereby to judge of the feelings and policy of the different parties that have taken a greater or a less interest in it, I may venture, very respectfully, to note them briefly.

The eagerness, which the Capudan Pasha has shown to seize the opportunity of nominating a Turkish Officer in the place of a native Prince, proves sufficiently that the Porte still adheres to its secret policy of establishing its direct rule by the substitution of its own for native Governors; and the facility with which the Russian Consul-General acquiesced in it, that his Government is not averse to the system.

But whenever it has been acted upon, experience has fully demonstrated that, instead of the natives being benefitted by it, it has generally led to their ruin, to anarchy and confusion, and to the consequent dilapidation of the public revenues, be it on account of the insatiable corruption or incapacity of the Turks, who cannot be expected besides, to take the same interest, as their own Emirs and Sheiks, in their well-being and prosperity.

Although this fact cannot have escaped the penetration of the Russian agents, yet as it is easier for them to exercise greater influence with the Turks than with the native Chiefs, who are more independent, they allow their own special interests to govern their conduct at the sacrifice of the happiness of the people. And it is perhaps in this apparent similitude of policy that may be found the secret spring of Russian influence even with the higher functionaries of the Porte, who, unable to divine their real object, only see in it a friendly disposition to support them in their own.

A similarity of views leads the Greek clergy to adopt it likewise and to go even beyond it; for what they are unable to accomplish with the native Chiefs, they seldom fail in doing with the Turks in virtue of their Berats, which give them extensive powers and authority. In the instance of Hasbeya, by merely intimidating the Emir through the Pasha, they were able to establish a Meshika or a Government of elective Sheiks, who armed and organized the people as a counterpoise to the constituted local authority: and as nine other districts, situated like Hasbeya, have imitated their example, it follows

that, through their support, the elements of future opposition and resistance are being formed, while the Porte's functionaries only see in their zealous efforts to aid them in submitting their own for native Governors, a blind devotion to their interests and a dutiful compliance with their wishes.

The power, which the success of the foregoing plan will give the clergy over the Greek population, is very great; and as they are under the immediate control of the Russian agents, they only will derive solid advantages from its propagation, inasmuch as they will exercise paramount influence over the whole.

Still, it cannot be denied that this gradual undermining of the Porte's authority is no less prejudicial to the Turkish Government than it is to the people, which naturally suffer from the very disorders they create. The Hasbeyans, for instance, not only refuse actually to pay some items that form a part of their tribute, but insist also that their Governor shall merely execute the sentences of the judge whom they may elect; and have otherwise carried matters to such extremities, as to have obliged the Pasha of Damascus to send troops to enforce the payment of the taxes, and to summon the most unruly to appear, in order to meet the accusations preferred against them by the Emir Saad-el-Deen, whom they have obliged to take refuge in this city.

This state of things is partly attributable to the Capudan Pasha, whose opposition to us is best explained by his well known predilections for the Russian Government, and which incline him to favour the views of its agents. Should the present Ottoman ministers therefore ever appoint him permanently in this country, to remove him from the capital, which is not improbable, it is to be feared a reaction against British influence will be the immediate consequence; besides the latitude which his presence will give to the Greek clergy, to carry out their plan of establishing Meshikas to the exclusive benefit of the Power which protects them.

The question of Hasbeya, with all its inconveniences and embarrassments, has still afforded a test whereby to judge not only of the extent of British influence when exercised, but of the influence, policy, and feelings of the parties that thought themselves called upon to interfere. The Porte's Commissioner, the Greek Patriarch, and the Russian Consul-General, coalesced to put a stop to the propagation of Protestantism in Syria, the former, perhaps, out of deference, in part, to the wishes of the latter, whose policy has always been to destroy every element of legitimate British influence, without stopping to consider of the propriety of the means to which he resorted for the accomplishment of his object.

The French agents, although they have taken a less decided part in it, have, nevertheless, scarcely allowed an opportunity to escape them to impress the authorities here with the danger to the Porte from the conversion of its Rayahs to the tenets of the Anglican church; and the French Chargé-d'Affaires at Constantinople has but very recently written to his Consul to demand further details on the matter; while those of Austria have, as yet, confined themselves to mere observations.

On the other hand, the Turkish authorities at Damascus have steadfastly maintained, notwithstanding the repeated remonstrances, and censure, and threats of their colleagues, the more humane and enlightened principle that all their Rayahs had an equal right to their protection, whatever might be their religious opinions; and have never ceased to respect the wishes of Her Majesty's agents on this essential point, and to be even guided by them in the selection of the Governors that circumstances rendered advisable to appoint from time to time to that distracted district.

I have, &c.
(Signed) RICHARD WOOD.

No. 61.

The Earl of Aberdeen to Consul Wood.

(No. 1.)

Sir, *Foreign Office, February 20, 1845.*

I HAVE have received your despatches to No. 41 inclusive of last year, and those marked Nos. 1 and 2 of the present year.

With reference to your despatch No. 40 of the 19th of December, I have to acquaint you that in continuing, as you appear to have done, your interference in the affairs of the Hasbeya, especially with regard to the recent conversions in that district, you have acted entirely contrary to the wishes of Her Majesty's Government, as explained to you in the first instance in my despatch No. 3 of the 19th of September last, and repeated in subsequent instructions from myself and from Colonel Rose (which last, however, could not have reached you when you acted, as in your despatch No. 40 you report yourself to to have done). I have now to repeat my injunction that you should abstain for the future from all interference whatever in questions connected with the operations of any missionary societies for the conversion to any form of worship of the inhabitants of the district in which you reside.

I am, &c.
(Signed) ABERDEEN.

No. 62.

The Earl of Aberdeen to Sir Stratford Canning.

(No. 19.)

Sir, *Foreign Office, February 20, 1845.*

MR. CONSUL WOOD having transmitted to me a copy of his despatch to your Excellency, No. 30, of the 16th of December, reporting his further proceedings with reference to the Protestant converts in the Hasbeya, I inclose for your information a copy of a despatch which I have in consequence addressed to that gentleman.

I am, &c.
(Signed) ABERDEEN.

No. 63.

Consul-General Rose to the Earl of Aberdeen.—(Received March 7.)

(No. 12.)

My Lord, *Beyrout, February 10, 1845.*

I HAVE the honour to acknowledge the receipt of your Lordship's despatch, No. 1, with its inclosure, a copy of your Lordship's despatch No. 6, to Mr. Consul Wood.

I have the honour to say, that in October last, M. Basily read to me a letter, the same, as near as I recollect, as the letter sent to your Lordship by the Russian Government.

I observed to M. Basily, that I had heard nothing of such a letter from Mr. Wood, that it had no signature, and was therefore utterly unauthenticated and valueless.

M. Basily would not say from whom or from where he had received it.

I observed to M. Basily that no person was safe, if a letter without signature, the contents of which were prejudicial to him, was to be attributed to and brought forward against him; that, therefore, I must consider that the letter which reflected on Mr. Wood as not genuine till it was proved to be so.

And I felt it the more necessary to act thus by Mr. Wood, as M. Basily, also grounding his complaint on a letter without a signature, had not long before accused to me Mr. Wood of improper interference in writing a letter to the Pasha of Damascus, and charges which Mr. Wood entirely disproved on my informing him of the accusation.

I also communicated with Mr. Wood on the subject of M. Basily's accusation against him relatively to the letter, inclosure in your Lordship's despatch No. 6, to Mr. Wood, when he replied, "I never remember to have written to Emir Saad-el-Deen in the sense he (M. Basily) pretends, but I will look over the correspondence. I am certain I never threatened to banish him (the Emir Saad-el-Deen,) though I have often warned him confidentially of the consequences of his conduct." And again, "If M. Basily attacks me in consequence of my letter to Emir Saad-el-Deen, he ought to produce it, otherwise it must be considered as utterly unauthenticated."

Taking this into consideration, as well as that M. Basily never offered any proof whatever of the genuineness of the letter which he attributed to Mr Wood, I took no further steps in the matter.

It is also my duty to observe to your Lordship, that M. Basily, long before the affair of Hasbeya, had given evidence of much malevolence towards Mr. Wood, both to myself and to others on several occasions, indulging in assertions which were certainly unwarrantable.

By a communication from Mr. Wood, I find that he has not received your Lordship's despatch No. 6. I have sent him, therefore, a copy of your Lordship's despatch No. 6, but there has not been time for him to answer it. I trust, therefore, that your Lordship will be pleased to excuse Mr. Wood's silence.

I have, &c.
(Signed) HUGH ROSE.

No. 54.

The Earl of Aberdeen to Sir Stratford Canning.

(No. 32.)

Foreign Office, March 20, 1845.

Sir,

THE memorial, of which the inclosed is a copy, was presented to me the day before yesterday by a numerous deputation, and is signed in the original by the Archbishop of Canterbury and above fifteen thousand other persons of various stations in society.

The object of it, as your Excellency will perceive, is to induce Her Majesty's Government to renew their exertions with the Porte to obtain a firman from the Sultan authorizing the completion of the building designed for a Protestant Church at Jerusalem.

The last report which I received from your Excellency on this subject is contained in your despatch No. 85 of the 3rd of May of last year, and from that despatch it appeared that the consent of the Turkish Government to the resumption of the works would depend on the report which the Pasha of Saida had been called upon to furnish with reference to the buildings proposed to be erected at Jerusalem for the accommodation of the British and Prussian Consulates, among which the chapel was to be included.

I have to desire that your Excellency will now ascertain from the Turkish Government whether the report in question has been received from Syria, and the course which in that case the Porte is prepared to take on this matter.

In the event of any further hesitation being shown by the Porte to grant the necessary permission for the resumption and completion of the works, your Excellency will call the attention of the Turkish Ministers to the inclosed memorial, and take such further measures as may appear to you best calculated for giving effect to the wishes expressed in it.

You will at the same time express the earnest hope of Her Majesty's Government that no further impediment may be opposed to the completion of of the buildings, and that the Porte will no longer object to grant the formal sanction of a firman for that purpose.

I am, &c.
(Signed) ABERDEEN.

Inclosure in No. 54.

Memorial respecting Protestant Church at Jerusalem.

To the Right Honourable the Earl of Aberdeen, K. T., &c., &c., &c., Her Majesty's Principal Secretary of State for Foreign Affairs.

The Memorial of the Undersigned Members and Friends of the London Society for Promoting Christianity amongst the Jews

Sheweth,

THAT it is with feelings of painful regret, that this Society are

compelled to address your Lordship upon a subject deeply affecting the well-being of the Church of England in the East, as well as her honour and dignity before the Oriental churches, and in the eyes of Europe.

That this Society was established in one thousand eight hundred and nine, for the purpose of spreading the gospel amongst the Jewish people; that it is a Society composed of many thousand persons, with nearly one thousand auxiliary societies in Her Majesty's dominions; that its funds amount to twenty-six thousand pounds per annum; that his Grace the Archbishop of Canterbury is patron, and most of the bishops of the Church of England and Ireland, as well as a large number of peers and members of Parliament vice-patrons and vice presidents. So long ago as in the year one thousand eight hundred and twenty the Society commenced a mission at Jerusalem, which has been invariably conducted with the strictest deference and obedience to the existing Government of the country, and continued, amidst many trials and difficulties incident to the undertaking, to enjoy unmolested, both under the Ottoman and Egyptian Governments, for many years the privilege of endeavouring to promote the spiritual and temporal welfare of God's ancient people in that holy city. In the year one thousand eight hundred and thirty seven, the Society, in order to give greater stability and permanency to the mission, appointed at its head a clergyman, specially ordained for that office by the Lord Bishop of London, and associated with him a medical gentleman, whose professional services for the relief both of the suffering Jews and the inhabitants generally led to an increased intercourse and good feeling between the missionaries and all classes of people in Jerusalem.

In the year one thousand eight hundred and forty one his Grace the Archbishop of Canterbury, with the license of Her Majesty and under the authority of the act of the fifth Victoria, chapter six, consecrated the Reverend Michael Solomon Alexander, a Bishop of the United Church of England and Ireland, to reside at Jerusalem, with spiritual jurisdiction over the English clergy and others in union with the Church, together with German clergymen ordained by the bishop, throughout Palestine, Syria, Chaldea, Egypt, and Abyssinia, his chief missionary care being directed to the conversion of the Jews to Christianity. For the purposes also of promoting education a college was to be established, under the superintendence of the bishop. This important step was taken at the suggestion and with the concurrence and hearty co-operation of His Majesty the King of Prussia, who contributed the munificent sum of fifteen thousand pounds towards the permanent income of the Bishop.

Thus encouraged, both at home and abroad, by the highest patronage, the Society urged forward with increased exertions the erection of a church for the performance of divine service, and buildings for the accommodation of the Bishop and missionaries, which they had, at very considerable expense, already commenced upon a piece of ground purchased for the purpose. The erection of a church has since acquired additional importance from the need of a place of worship for the numbers of English and foreign Protestants who now frequent the holy city.

Having a letter commendatory from his Grace the Archbishop of Canterbury, the Bishop of Jerusalem proceeded—with the prayers and best wishes of the friends of Israel—to take charge of his sacred trust. The reception he met with upon his arrival, which was insured by the marked countenance and protection afforded by Her Majesty's Government and the respect he has at all times and upon all occasions received from the heads of other Christian Churches, as well as from the inhabitants of Jerusalem generally, consisting of so great a variety of differing sects, is the best evidence not only of the unobjectionable nature of the mission, but of the sound judgment and discretion with which the holy functions of the Bishop have been exercised. The valuable services of the eminent physician Doctor Macgowan, who accompanied the Bishop, his piety, professional skill, and compassionate feelings for suffering humanity, have greatly contributed to the harmony and kind feeling subsisting at this time between the missionaries and the people of Jerusalem.

Taking all these circumstances into their consideration, the Society most deeply regrets that whilst the Greeks, Roman Catholics, Armenians, and other minor sects of Christians, enjoy the permission to worship God in their respective temples, and whilst no privilege is withheld on the representations of French and Russian diplomacy, the pure reformed religion of the British nation,

to whom under God Turkey is indebted for the recovery of Syria, should be alone proscribed, and her Protestant children alone denied the possession of a consecrated building for the service of God, and especially that recognition of the Protestant faith which is indispensable to insure protection.

Satisfied that the impediments, from whatever cause or source they may have arisen, will be immediately and effectually overruled by your Lordship's interposition, through the agency of Her Majesty's Ambassador to the Ottoman Government, and confident that your Lordship does not view with indifference an object enjoying such august patronage, so dear to many thousands of the members of the Church of England, and so important from its general bearing on Christian missions and its influence on the Churches of the East, and with the success of which foreign nations consider the dignity and interests of England to be so nearly connected, the Society earnestly entreat of your Lordship to send such instructions to that able and distinguished representative of the British Crown, Sir Stratford Canning, as shall enable him to prefer the necessary representation of the case to the Turkish Government, and obtain from the Sultan a firman authorizing the completion of the buildings upon which so much money has been already expended, and which have excited such general and intense interest. A strong proof of this interest is afforded by the fact that an English lady has undertaken to complete the church, and endow it with an income of one hundred pounds per annum for a permanent minister, as well as to contribute the sum necessary to form a fund for keeping the church in repair.

[Here follow the Signatures.]

No. 55.

Mr. Buchanan to the Earl of Aberdeen.—(Received April 3.)

(No. 40.)

My Lord, *St. Petersburgh, March* 18, 1845.

IN conformity with the instructions conveyed to me in your Lordship's despatch, No. 12, of the 25th ultimo, I have allowed Count Nesselrode to read the instruction which your Lordship addressed to Her Majesty's Consul at Damascus on the 18th of that month, directing him to abstain in future from all interference whatever in questions connected with proselytism within his district.

The Vice-Chancellor, in thanking me for the communication, expressed his complete satisfaction with the terms of your Lordship's despatch, which would do much, his Excellency said, towards promoting the tranquillity which the Imperial Government desired to see established in Syria.

I have, &c.

(Signed) ANDREW BUCHANAN.

No. 56.

The Earl of Aberdeen to Sir Stratford Canning.

(No. 34.)

Sir, *Foreign Office, April* 5, 1845.

I INCLOSE for your Excellency's information a copy of a despatch from Mr. Buchanan, reporting his having communicated to Count Nesselrode my despatch to Mr Consul Wood, No. 1, of the 20th February, respecting his interference in the affairs of the Hasbeya, of which a copy was transmitted to your Excellency in my despatch No. 19 of that day.

I am, &c.

(Signed) ABERDEEN.

No. 57.

Consul Wood to the Earl of Aberdeen.—(Received April 4.)

My Lord, *Damascus, February* 20, 1845.

I HAVE the honour to receive, through the kindness of Her Majesty's Consul-General, copy of your Lordship's despatch No. 6 of the 20th of December, inclosing copy of a letter presented to your Lordship by the Russian Minister by order of his Government, accompanied by a complaint against me as the writer of it for having unduly interfered in the matter of the conversions from the Greek faith to Protestantism, which have lately taken place in the district of Hasbeya; and with reference to which your Lordship is pleased to remark that as I had not sent a copy of it home, your Lordship was unable to judge whether it was genuine or not.

Although I have not yet had the honour to receive the original of your Lordship's despatch, I may, nevertheless, venture most submissively to state in explanation, that in October last, I received a letter from the Emir Saad-el-Deen (a minute of which I have the honour to inclose herewith under No. 1) asking me to overlook what had occurred in Hasbeya, to continue my friendship towards him and family, and thanking me for the nomination of his brother to replace him instead of a stranger.

To this communication I thought it advisable to return a civil reply (inclosure No. 2) couched in terms of kindness, expressive of my concern at what had taken place, and advising him to assist his brother in putting an end to the misunderstanding that unhappily existed among the people for his own personal tranquillity and the prosperity of his house, which might be compromised, and which I wished should be avoided, the more especially as I may not have it in my power to avert the evil consequences, considering the nature of my duties or position.

In comparing my letter to the Emir with the copy sent by the Russian Consul to his Government it appeared to differ:—

1stly. In the general tone and spirit, mine being friendly, kind, and conciliatory, the copy being harsh, dictatorial, and menacing.

2ndly. In the omission of an allusion made by me to certain rejoicing that had been made under the Prince's palace.

3rdly. In the original I conveyed the assurance to the Emir, that I had made use of my influence to get the Governorship of Hasbeya transferred to his own brother in order to obviate the injurious consequences that might probably accrue to himself and family from the appointment of a stranger (and which was the original intention of the authorities); whereas in the fictitious version it is distinctly stated that I had made use of my position to procure his deposition and removal.

4thly. I expressly mention in my letter that his brother and successor had pledged himself to put an end to the existing intrigues, and urge him (the Emir) in consequence to act in concert with him for the speedier attainment of so desirable an object, without making, however, the slightest allusion to either the Greeks or the converts, which is altogether omitted in M. Basily's copy, notwithstanding that upon this my sincere recommendation and advice that an agreement should be effected between these two sects rests principally the whole tenor of my communication; and—

5thly. In the room of the anxiety manifested by me to the Emir that he should enjoy peace and prosperity, a threat of banishment is held out in Mr. Basily's copy, which the expression in it, "si vous faites le contraire vous causerez l'éloignement de votre famille de Hasbeya," seems to imply.

And deeming that so great a difference as the omission of whole paragraphs, and the palpable change of others so as to convey a meaning opposed to the one intended or stated by me, could not have arisen from the mere carelessness of the translator; and above all, considering it impossible that by any mere inadvertance my own private letter, which takes fifty-four lines in the translation, could be reduced to twenty-six, not the half, which is the number of lines in the spurious copy, without an express intention to do so, I was induced, with a view of eliciting some explanation, or of coming to a satisfactory conclusion thereon, to write a note (inclosure No. 3) to the Emir, simply asking him

to tell me whether any of my letters, or copies of them, had been sent to Beyrout.

In his reply (inclosure No. 4 in original and translation) he distinctly states, that, not only he never sent any of my letters or copies of them to Beyrout or elsewhere, but names the individual, a certain Giorgios Reis, a Greek of Hasbeya, who, having seen my communication to him of the 1st of October, composed, while at Beyrout on business, a letter in the sense and tone he thought proper, which he gave to the Russian Consul-General, and a copy of which, the Emir adds, he (Giorgios Reis) showed him on his return to Hasbeya, but which he did not find to correspond with mine. The prince is ignorant both of the motives which made me ask him the above explanation, or that any question had arisen about it.

In October last, Her Majesty's Consul-General informed me that M. Basily had read him a letter of mine to the Emir Saad-el-Deen, containing a threat of banishment; and that, as it was without a signature, Colonel Rose had observed to him that he must consider it as valueless unless it was proved to be genuine.

Notwithstanding this just objection, which M. Basily had it in his power to overrule, had it been convenient for him to do so, by placing a copy of it in the hands of Colonel Rose, who, as my local superior, could have called upon me either to avow or disprove it, M. Basily not only never complied with the condition made by Colonel Rose on which he would consider the document genuine, but never offered any proof whatever that that was genuine which Colonel Rose said was valueless.

Without presuming to impugn the motives which operated with M. Basily so as to make him omit the necessary formality of getting it authenticated before he transmitted it to his Government with the evident object of grounding upon it a serious accusation against one of Her Majesty's servants; or venturing to dwell on the probable reasons that made him neglect to communicate his intention to Colonel Rose, which in common fairness he ought either to have done or considered Colonel Rose's remark as a veto on any further proceeding until he proved its genuineness; I may beg, with the utmost respect, to draw your Lordship's attention to the following facts:

1st. To the omission itself, notwithstanding the objection of my local superior to consider it as genuine unless it was authenticated, and my own request that it should be produced.

2ndly. That the writer of it was at that time staying at Beyrout and wrote it while there, as inferred from the Emir's explanatory letter.

3rdly. That as it had no signature, the circumstance was important enough in itself to have raised the doubts of M. Basily himself with regard to its genuineness: at any rate, it could not have escaped his observation as Colonel Rose founded upon it his objection to its authenticity, and

4thly. As it was strictly a private letter (of which it bore internal evidence, inasmuch as it made a direct allusion to Emir Halil the then Governor) written to an old and intimate acquaintance of mine, occupying at the time only a private station, M. Basily must have felt that he had no right to make use of it in so formal a manner, had he been even in possession of a true copy of the original.

When these preceding facts are weighed in connexion with each other, they either lead to the reflexion that M. Basily has seriously injured me, which he might have avoided by closer scrutiny and a more patient examination of the affair, or they induce a still more painful conclusion.

Never having had any altercation or personal discussion of any kind with M. Basily, it is a matter of unfeigned regret to me that he should still think proper to continue his accusations against me, which date from 1840, when, from the nature of my functions and the powers I held from the Porte, I enjoyed the consideration of the Turkish officers, which appears to have given him umbrage. Even at that early period he accused my employés of corruption to me, while he did the same by me to Her Majesty's representative at Constantinople through the Russian Embassy; and now, after having on several occasions attempted to deprive me of the confidence and lower me in the esteem of Colonel Rose, my immediate superior, by unwarrantable assertions to my prejudice, (and here I feel grateful in saying that Colonel Rose supported me by repelling them), he brings me prominently before your Lordship, through his Government,

by attributing to me a document written by a Greek peasant, who shared, in a manner, M. Basily's feelings as to me, and who was influenced by him, (M. Basily).

It is difficult to explain the motives of these proceedings for which I am not conscious there exists any manifest cause; and they are perhaps only referable to a secret wish or plan of M. Basily, to render me less zealous in my humble efforts in the service of my country, by dint of constant and unceasing intimidation exercised in the manner I have ventured to allude to above.

But whatever his real motives may be, it forms no less a subject of very deep pain and regret to me that I should have been made the involuntary cause of extra trouble to your Lordship; and a source of sincere concern that any attempt should have been made to deprive me of your Lordship's favourable opinion, at a time when I was straining every nerve to give satisfaction to my superiors, and had made it my principal endeavour and most pleasing of duties to deserve your Lordship's indulgent approbation.

With regard to that part of the complaint which refers to my undue interference in the conversions from the Greek faith to Protestantism, I dare venture, very humbly, to state that, far from being privy to the separation of the Greeks from their church, I was not aware of the fact till after its occurrence in a Pashalic beyond the jurisdiction of my Consulate; and even then, with the view to appease the agitation both here and at Hasbeya, I declared formally to the Turkish authorities, that the converts were not entitled to British protection, and used my utmost efforts, in the presence of the Rev. Mr. Allan, to dissuade the Rev. Mr. Smith from returning to that district where his presence could only add to the ferment that existed already.

It was only when I became acquainted with the contents of the letter of the Porte's Commissioner to the Pasha of Damascus, which tended to encourage the persecution of the seceders, already wanderers and fugitives, that deeming that the first principle of the "Tanzimat el Hairiyé" was infringed by the highest Turkish functionary in Syria, I claimed for them, from their own authorities, the enjoyment of the same protection which was granted to the rest of the Christian subjects of the Sultan. This direct intervention occurred on the 25th of September, and immediately ceased, a few days after, on the receipt of your Lordship's instruction No. 3 of the 19th of the same month. My interference, up to that period was confined to friendly advice, be it to the Greeks, to the converts, or to the authorities.

From the circumstance that the converts resided in Hasbeya with one of the principal Emirs of which district I was on the most friendly footing ever since 1840, to whom I had rendered valuable services, who twice owed his nomination to its Government to me, and whom I had saved from banishment to Adrianople during the administration of Negib Pasha, who had procured from the Porte a firman to that effect, it was natural for me to communicate with him occasionally, that he might know I was not only aware of what was unhappily occurring with his knowledge, but to remind him likewise of the non-fulfilment of his promises. In such cases, I wrote in the strictest confidence, and in the form of advice to the Emir, on whom I always urged the expediency, not of leaning to one party or the other, but of adjusting their differences, by removing the causes of their disagreement. I was led to adopt this course from a sense of duty which made me feel that, being on very intimate terms with him, I ought not to neglect the right which my old acquaintance with him or his personal obligations to me gave me of using my influence with him for the good and peace of the country. And I am bound in justice to him to acknowledge that, until I ceased my communications with him lately, he was principally instrumental, whether in or out of office, owing to my unremitting representations, in maintaining the tranquillity of Anti-Lebanon for the last three years.

Finally, I may venture, with the utmost submission and deference, to plead as an excuse the peculiar and not unfrequently embarrassing position of Her Majesty's Consulate in Damascus. Without a single Consular Agent throughout this extensive Pashalic, I am often often obliged to communicate directly in writing with the Governors of the numerous districts which it comprises, either in reply to their letters or to procure information. On the other hand, circumstances since 1831 having enabled me to acquire a knowledge of the country, and the nature of my duties in 1840 having necessarily brought me in contact

with all the native chiefs of consequence in Syria, with the greater part of whom I still continue to maintain a friendly intercourse, the Turkish authorities are repeatedly led to ask my advice respecting its internal affairs; and sometimes my assistance in arranging their disputes with the natives, who are not always disposed to submit to them, or pay any deference to their mandates.

To avoid as much as possible being appealed to, I have lately rendered my visits less frequent to the local authorities, and have instructed the dragoman not to attend daily at the divan according to custom, lest he should be forced into affairs which do not appertain to this office; but I cannot hide from myself that the danger to be apprehended from this reserve, if rigidly persevered in, is the gradual diminution of the British influence—an eventuality which, in a large and and populous inland city, proverbial for the extreme fanaticism of its inhabitants, unaccustomed and averse as they are to the presence of Europeans and strangers, may again lead to those recent embarrassments which arose from the efforts and inimical demonstrations of the Ulemas and bigoted portion of the population to expel them from what their religion teaches them to be holy grounds.

I feel that I have trespassed too long and too freely on your Lordship's patience and great kindness, but if I have committed unintentionally an error of judgment in the question of Hasbeya, without a precedent to guide me, I trust to your Lordship's unceasing indulgence to overlook an error which has originated from over zeal to perform what I conscientiously conceived to be my duty.

I have, &c.
(Signed) RICHARD WOOD.

Inclosure 1 in No. 57.

Emir Saad-el-Deen to Consul Wood.

October 1, 1844.

(After the customary Compliments.)

OUR perfect knowledge that our family is indebted to your Seigneury's zeal for its former and actual prosperity, renders it incumbent upon us to conform as heretofore to your advice, by following which we were free from every perturbation of mind. We owe to our misfortune our deviation once from the rule we had imposed upon ourselves; and I only am the cause of this negligence. But what can I advance in excuse? I can only ask for your forgiveness, which is an attribute of the great. God forbid that he who labours to spread prosperity, should be ever prevailed upon to destroy it. My confession (of my error) is unreserved, and I ask for pardon, because my frank admission entitles me to it. My sole hope is that, you will be again pleased to receive me into your friendship, for my only aim now is to support my family and children; and M. Mushaka will testify to the number of persons who are dependant on me for their subsistence. For the accomplishment of this my greatest of hopes, I rely entirely on the zeal and benevolence of your Seigneury.

I must likewise convey to you the overflowing gratitude of my heart for the very great benefit you have been pleased to confer on my brother Emir Halil. We pray to the Almighty to preserve to us our Effendi (the Pasha), and to continue his protection to us by your presence; by his selection to replace me instead of a stranger, you have given our family another strong proof of your kind consideration.

(Signed) SAAD-EL-DEEN SHEHAB.

Inclosure 2 in No. 57.

Consul Wood to Emir Saad-el-Deen.

(Translation.)

(After the customary Compliments.) *Damascus, October* 3, 1844.

WE inform your Seigneury that we have lately received your esteemed favour of the 1st instant, and we have duly understood all its contents.

My beloved and respected friend, your attached friend has not in the least failed to offer you, both verbally and in writing, and through the writer of the present, in whose sincerity we know you rely, such advice and good counsel as tended to your interests and the continuance of your tranquillity; but all this did not avail, but to contrary proceedings, in opposition to what you have been writing to us; so much so indeed that, even subsequently to your present letter, of which we now acknowledge the receipt, your promises remain unfulfilled, since the very firing of musketry and other improper demonstrations took place under your very palace.

This state of things has obliged us, conformably to a sense of our duties, to act against our personal wish; but still bearing in mind the means of preventing the ruin of your house, we withheld our assent to the appointment of one of the greatest of your enemies, by causing it to be transferred to your brother and to no one else, in order to hinder any injury to you and to those belonging to you; since we did not wish to repay you in the manner you have acted towards us. Such being the case, your respected brother has been named to the Governorship of the Mukattaa, and has promised to cut off the existing intrigues and to prevent altogether the causes that give rise to them.

If your Seigneury really wishes, as we also do, the continuance of the welfare of your house and of your own tranquillity, be one hand with your brother for the execution of his instructions in regard to the removal of the causes of intrigue and the better understanding of the Rayahs or people among themselves; for if the contrary were to occur, the result will be injurious and ruinous to your family, which we do not desire, but which it may not be in our power to remedy, considering the nature of our position and duties.

On our own part, we wish that you should enjoy the utmost of prosperity and repose, and that nothing of what has happened should have occurred, seeing the promise of your Seigneury to us when you were in Damascus, but which you appear to have forgotten on your return to your home. We are at a loss to understand how you preferred advice at variance with our own, until matters were brought to the present extremity. We hope, however, that henceforward you will take into better consideration your own interests as regards the future; and trust, besides that, you will continue your pleasing correspondence that we may be satisfied of the state of your health, &c.

I have, &c.
(Signed) RICHARD WOOD.

Inclosure 3 in No. 57.

Consul Wood to Emir Saad-el-Deen.

(Translation.) *Damascus, February* 4, 1845.

YOUR attached friend has just learnt that one of his friendly letters to you, according to the conditions of the amity that exists between us, written some time ago, has been sent to Beyrout, and has been made public there. We hope that your Seigneury will give us some detailed explanation concerning the manner in which this has occurred, how it was sent, and by whom? Do excuse this trouble, &c.

I have, &c.
(Signed) RICHARD WOOD.

Inclosure 4 in No. 57.

Emir Saad-el-Deen to Consul Wood.

(Translation.)

(After the usual Compliments.) *Damascus, February* 14, 1845.

WE have to inform your Seigneury that we have this moment received your note, the contents of which (concerning the intelligence which has reached you, that one of your former letters to us has been sent to Beyrout, and there made public,) we have understood, as well as your demand to know in detail how it has occurred, and everything respecting this affair.

Beloved Sir! I, your sincere friend, have never sent any of your letters, or copies of any of them, to Beyrout or elsewhere. It is true that, when the governorship of Hasbeya was given to our brother Emir Halil, and some of our enemies attempted to ruin our house, we wrote to your Seigneury, conformably to the old friendship that exists between us, and to our conviction of your zeal for our interests and the welfare of our house, soliciting your assistance in keeping off the evil from us.

Some of the people about us saw your Seigneury's reply to us; and we afterwards learnt from Hawadja Giorgios-el-Reis that when he went to Beyrout he wrote a copy of your letter in the manner he thought fit, not according to truth, which he gave to the Russian Consul-General there. After the return of the aforestated [individual] from Beyrout, we saw this copy, but did not find it to correspond with your letter. It is, perhaps, this transaction which has come to your Seigneury's knowledge, &c.

(L.S.) EMIR SAAD-EL-DEEN SHEHAB.

No. 58.

The Earl of Aberdeen to Consul Wood.

(No. 2.)

Sir, *Foreign Office, April* 5, 1845.

I HAVE received your despatches to No. 9, of the 7th of March, inclusive.

The explanation which you have given in your despatch No. 6, on the subject of the representation made to me by the Russian Minister at this Court, in December last, respecting a letter which you were alleged to have addressed to the Emir Saad-el-Deen, is extremely satisfactory.

I am, &c.

(Signed) ABERDEEN.

No. 59.

Sir Stratford Canning to the Earl of Aberdeen.—(Received May 6.)

(No. 94.)

My Lord, *Constantinople, April* 17, 1845.

I HAVE received your Lordship's instructions relating to the suspended buildings at Jerusalem, and shall avail myself with much pleasure of the first favourable opportunity to resume my discussions with the Porte upon that subject, hoping that the reasonable demand of Her Majesty's Government will be at length complied with, and the expectations of the numerous subscribers of the memorial annexed to your Lordship's despatch eventually satisfied.

I need not assure your Lordship that it will afford me the liveliest gratification to be the humble instrument under Providence of accomplishing an object which has been too long opposed, and which can never be indifferent to members of the Protestant church.

I have, &c.

(Signed) STRATFORD CANNING.

No. 60.

Sir Stratford Canning to the Earl of Aberdeen.—(Received June 5.)

(No. 123.)

My Lord, *Constantinople, May* 20, 1845.

I HAVE long felt so deeply the failure of my exertions on behalf of the Protestant church at Jerusalem, that the receipt of your Lordship's instruction, authorizing me to renew them in terms which imply a serious perseverance on the part of Her Majesty's Government, afforded me the liveliest gratification; nor should I have lost a moment in acting on that instruction, had I not thought that the delay of a few days would enable me to renew the subject with more advantage and better hope. At an interview which I had with the Turkish Minister for Foreign Affairs this morning, I communicated the substance and read the concluding passage of your Lordship's instruction, endeavouring at the same time to convey to his Excellency's mind a just idea of the very important memorial which accompanied it, and also of the painful impression which the Porte's ill-grounded reluctance to comply with a request, as reasonable as it is natural, had of late produced in England. I must do Shekib Effendi the justice to say, that he received my communication with interest, and listened to my arguments with deference. He made no attempt to defeat my application by referring to the Pasha of Saida's report, and requested that I would bring the matter under his more deliberate consideration in the form of a note. With this invitation I propose to comply, and your Lordship may depend upon my sparing no pains to overcome whatever obstacles the Turkish Ministry or the local authorities may still oppose to the grant of a firman for building the intended edifice.

I have, &c.

(Signed) STRATFORD CANNING.

No. 61.

Sir Stratford Canning to the Earl of Aberdeen.—(Received July 23.)

(No. 150). Confidential.)

My Lord, *Constantinople, July* 2, 1845.

I HAVE taken the earliest opportunity, after the late interruption of diplomatic business at the Porte, to solicit a conclusive and satisfactory answer to my application for a firman permitting the resumption of the suspended buildings, together with the erection of a Protestant church at Jerusalem, and I am happy to state that, although I am not yet in possession of the Porte's official assent, the terms in which Shekib Effendi expressed himself upon the subject at an interview which I had with his Excellency this morning, warrant a conviction that the wishes of Her Majesty's Government will be complied with, and that I shall receive an official communication to that effect in the course of a few weeks. The Turkish Ministers appear to have some unexplained motive for wishing to postpone the announcement of their compliance, and it is possible that other obstacles may arise; but I am satisfied that the present intention of the Porte is to grant the required firman, and I trust that your Lordship will approve of my exercising a little further patience before I insist upon receiving a decisive official reply.

I have, &c.

(Signed) STRATFORD CANNING.

No. 62.

Sir Stratford Canning to the Earl of Aberdeen.—(Received September 24.)

(No. 199.)

My Lord, *Constantinople, August* 25, 1845.

AT an audience, which I had of the Sultan this morning, I delivered to His Highness the Queen's letter expressing Her Majesty's satisfaction at the con-

duct of Aali Effendi while Ottoman Ambassador in England. The Sultan, in reply, expressed himself very graciously with respect to Aali Effendi's services, and the importance which he attached to Her Majesty's approval of the manner in which they had been performed. His Highness took occasion to confirm what his Minister for Foreign Affairs had previously announced to me, namely, that he consented to issue an Imperial Firman for the completion of the Protestant church at Jerusalem and other suspended buildings with which that sacred édifice is connected. I have much pleasure in adding that His Highness particularly requested me to represent this concession as a mark of the cordial satisfaction which he felt in complying with Her Majesty's wishes.

It cannot but gratify your Lordship to learn that in everything which fell from the Sultan's lips at this audience there was a marked expression of good-will towards the British Crown and nation, as well as of the most friendly consideration for Her Majesty's person, and confidence in the policy of Her Majesty's Government towards this Empire.

I have, &c.
(Signed) STRATFORD CANNING.

No. 63.

Sir Stratford Canning to the Earl of Aberdeen.—(*Received September* 24.)

(No. 205.)
My Lord, *Constantinople, September* 3, 1845.

I HAVE the honour to transmit to your Lordship a copy of a note or memorandum addressed to me by the Sublime Porte, announcing the promised firman for the erection of a Protestant church together with that of the other suspended buildings at Jerusalem. The firman is not quite ready for transmission by the present messenger, but I hope to have the satisfaction of forwarding a translation of it to your Lordship by the next opportunity.

I have, &c.
(Signed) STRATFORD CANNING.

Inclosure in No. 63.

Memorandum from the Porte to Sir Stratford Canning.

(Translation.) 29 *Shaban*, 1261. *September* 2, 1845.

ALTHOUGH certain internal difficulties and obstacles have hitherto retarded the granting of your Excellency's request for the erection of a place where British Protestants visiting Jerusalem might perform their worship, as admitted also by your Excellency; in conformity, however, with the strong relations of friendship between Great Britain and the Sublime Porte, and more particularly in conformity with the constant desire of His Imperial Majesty to confirm the special relations of amity and good understanding between him and Her Majesty the Queen, it has been endeavoured to remove those difficulties in as favourable a manner as possible, and His Majesty has granted his royal permission for the erection of a special place of worship for the performance of Protestant rites within the British Consular residence in Jerusalem, according to the conditions set forth in the proposal lately given in by your Excellency.

His Majesty hopes that, as your Excellency will feel persuaded that this circumstance affords an express proof of the high consideration entertained by him for your illustrious Government, Her Majesty the Queen will appreciate the royal endeavour to grant your Excellency's request; and in begging your Excellency to announce and convey to your Court a copy of the imperial grant,

I avail, &c.

No. 64.

Sir Stratford Canning to the Earl of Aberdeen.—(*Received October* 3.)

(No. 216.)
My Lord, *Constantinople, September* 16, 1845.

INCLOSED herewith is an English translation of the Sultan's firman permitting the erection of a Protestant place of worship at Jerusalem. I have addressed the original to Her Majesty's Consul in that city, and retain in this Embassy an exact copy of it legalized according to Turkish forms.

Some delay, in addition to that which preceded the official communication of this important instrument, has been occasioned by the necessity of having the expressions corrected in one or two passages.

Your Lordship will observe that according to the terms of the firman, it is understood that the church is to be situated in connexion with the Consular residence.

This condition was anticipated in your Lordship's instructions, and it may prove a real advantage if it has the effect of placing the whole establishment more immediately under the control of Her Majesty's Government, whose wisdom will determine the most advisable mode of meeting the obligation which it imposes.

I cannot in justice dismiss the subject without acknowledging the valuable assistance which I have received from Mr. Alison, and also from Mr. Frederic Pisani, in the long course of my endeavours to execute your Lordship's instructions respecting it.

I have, &c.
(Signed) STRATFORD CANNING.

Inclosure in No. 64.

Firman addressed to the Walee of Saida, the Governor of Jerusalem, and others.

(Translation.)

IT has been represented both now and before, on the part of the British Embassy residing at my Court, that British and Prussian Protestant subjects visiting Jerusalem, meet with difficulties and obstructions, owing to their not possessing a place of worship for the observance of Protestant rites, and it has been requested that permission should be given to erect, for the first time, a special Protestant place of worship within the British Consular residence at Jerusalem.

Whereas it is in accordance with the perfect amity and cordial relations existing between the Government of Great Britain and my Sublime Porte, that the requests of that Government should be complied with as far as possible; and whereas, moreover, the aforesaid place of worship is to be within the Consular residence, my royal permission is therefore granted for the erection of the aforesaid special place of worship within the aforesaid Consular residence, and my Imperial orders having been issued for that purpose, the present decree containing permission has been specially given from my Imperial divan.

When, therefore, it becomes known unto you, Walee of Saida, Governor of Jerusalem and others as aforesaid, that our royal permission has been granted for the erection, in the manner above stated, of the aforesaid place of worship, you will be careful that no person do in any manner whatever oppose the erection of the aforesaid place of worship in the manner stated, and you will not act in contravention hereof; for which purpose my Imperial Firman is issued.

On its arrival, you will act in accordance with my Imperial firman issued for this purpose, in the manner aforesaid. Be it thus known to you, giving full faith to the Imperial cypher.

Written in the first day of the Ramazan, 1261. (September 10, 1845.)

No. 65.

The Earl of Aberdeen to Sir Stratford Canning.

(No. 97.)

Sir, *Foreign Office, October* 6, 1845.

THE success which has attended your Excellency's endeavours to overcome the reluctance of the Porte, to permit the completion of the Protestant church at Jerusalem, and which is recorded in your despatches, Nos. 199, 205, and 216, of the 25th of August, and 3rd and 16th of September, has afforded much gratification to Her Majesty's Government, and they are fully sensible that this result must in great measure be attributed to your Excellency's zealous and unremitting exertions. I gladly remark also the mention made by your Excellency of the assistance which you have received in this matter from Mr. Alison, the Oriental Secretary, and from Mr. Frederick Pisani.

It is not the least satisfactory feature in this transaction, that your Excellency should have received from the Sultan's own lips the confirmation of His Highness' intention, previously announced to you by his Minister, to defer in this instance to the wishes of Her Majesty's Government, and your Excellency will take an early opportunity to intimate to the Sultan that Her Majesty's Government look upon the present act of condescension on the part of His Highness, as deriving additional value from the gracious manner in which it was performed.

I am, &c.

(Signed) ABERDEEN.

No. 66.

Sir Stratford Canning to the Earl of Aberdeen.—(Received December 6.)

(No. 264.)

My Lord, *Constantinople, November* 18, 1845.

IT appears that another disappointment has been experienced at Jerusalem respecting the erection of the Protestant church, and I have found myself obliged to renew my exertions at the Porte.

The accompanying papers will inform your Lordship of the circumstances, including the manner in which I have acted, and the success of my proceedings.

I venture to feel confident that we shall have no further trouble upon the subject, and I must do Aali Effendi and his colleagues the justice to say that they have shown every disposition to remove the difficulty at once.

The Governor of Jerusalem, with whom that difficulty appears to have originated, had been transferred to the Pashalic of Damascus, before the statement of his objection was received here.

The Grand Vizier's letters to his successor and to the Pasha of Sidon, are forwarded to-day with my instructions to Colonel Rose and Mr. Newbolt.

The delay of a few days, which occurred in obtaining them, was occasioned by the necessity of taking the Sultan's pleasure.

I have, &c.

(Signed) STRATFORD CANNING.

Inclosure 1 in No. 66.

Mr. Newbolt to Consul-General Rose.

Sir, *Jerusalem, October* 19, 1845.

I HAVE the honour to inform you that the archives of the Consulate were delivered over to me by Mr. Consul Young on Thursday, the 16th instant, and that I have removed the Cancelleria from the residence of Mr. Consul Young to a building adjoining the present Protestant place of worship, in the immediate vicinity of the foundation of the new Anglican church.

I presented the firman with the letter from Wagieah Pasha, inclosed in your despatch, No. 2, on the same day, to Ali Pasha; I was accompanied on this occasion by Mr. Consul Young and Dr. Shultz, the Prussian Consul, at my request. In reply to Ali Pasha's question, where it was intended to erect the Protestant place of worship mentioned in the firman? I stated that the same building already commenced was to be continued, to which he objected, on the ground that it was not within the British Consular residence, as stated in the firman. I informed his Excellency that since my arrival in Jerusalem, the British Cancelleria had been changed to a spot adjoining the proposed place of worship. His Excellency stated his intention of visiting the spot before entering further into the subject, and appointed the following day for his visit; but in consequence of alleged indisposition, his Excellency's visit did not take place till yesterday, the 18th instant. On this occasion Ali Pasha still objected that it was not stated in the firman that the present place of worship was to be continued, and that he did not understand it to be a church to be erected, but a place for English and Prussian Protestant subjects to meet for the purpose of prayer within the British Consular residence. I explained that it was not necessary to designate it as a church, but as a Protestant place of worship, according to the words of the firman, which did not point out any particular shape or name, or specify any place where it should or should not be built, any further than that it was to be within the British Consular residence; and I pointedly asked if he could refuse to acknowledge the place where he then was as the British Consulate. His Excellency replied that he could not, but requested that I would not allow the work to be continued till he received further orders. I advised his Excellency, that according with the words of the firman, and the instructions he had received from Wagieah Pasha, I expected he would allow the works to go on until we heard from our respective superiors. His Excellency then urged that I would not get him into trouble by insisting on this point, and said that the arrival of a new Consul, together with the firman, was fully known in the city, that the feeling against building a Protestant church was so strong that he apprehended difficulties, should workmen be employed in the immediate vicinity of the church at this particular time, (there were at the time several labourers at work on the premises of the society,) and particularly requested that those then employed might be stopped. I asked his Excellency repeatedly to give me his reasons in writing, but he declined, and according with the spirit of your instructions to me in your despatch No. 1, of the 17th instant, I did not urge the point, stating that I should despatch a special messenger to Beyrout, and await the decision of the Consul-General.

This is as near as I can transcribe the substance of a discussion which lasted nearly two hours. I then called on Bishop Alexander and explained the result of our meeting, requesting in the meantime that he would suspend the work till I should hear from you. His Lordship required that I should make the request in writing, and I herewith inclose a copy of my letter to Bishop Alexander, together with a copy of his Lordship's reply, for your perusal.

I have, &c.

(Signed) H. NEWBOLT.

Inclosure 2 in No. 66.

Sir Stratford Canning to Mr. Alison.

Sir, *Pera of Constantinople, November* 12, 1845.

DESPATCHES, which reached me yesterday from Syria, make it necessary that I should communicate immediately with Ali Effendi, and the effective manner in which you executed my former instructions respecting the Protestant Church at Jerusalem, to which those despatches relate, induces me to avail myself of your services now. You will lose no time in waiting upon the Ottoman Minister, and you will express to his Excellency the unqualified surprise and disappointment with which I have learnt that the Governor of Jerusalem, the Sultan's representative in that city, has refused to give effect to His Highness's firman, and that the building of the Protestant church, which it was the special object of that firman to grant, is still suspended by the interference of Ali Pasha.

It would be too painful for me—it would be an insult to the Porte—to suppose that the difficulty originates in anything but the misapprehension, if not the personal unwillingness, of that provincial functionary. It cannot possibly be meant to defeat the Sultan's benevolence and magnanimity by a miserable cavil, especially with respect to a firman, which His Highness was graciously pleased to announce to me with his own lips and through me, to Her Majesty the Queen.

It is, therefore, with perfect confidence that I bring this unexpected incident to the knowledge of Ali Effendi, not doubting that his Excellency will furnish me with the necessary orders to the Governor of Jerusalem for the full and immediate execution of the Sultan's firman, in its broad natural signification, without further room for cavil, subterfuge, or delay of any kind.

The correspondence, which I inclose with this, will enable you to afford any explanation of detail that may be required, and you will not conceal from Ali Effendi how greatly the conduct of Ali Pasha appears to merit some signal expression of the Sultan's displeasure.

I have, &c.
(Signed) STRATFORD CANNING.

Inclosure 3 in No. 66.

Mr. Alison to Sir Stratford Canning.

Sir, *Pera of Constantinople, November* 12, 1845.

I HAVE the honour to report to your Excellency that I have communicated your instruction of to-day relative to the new obstacles opposed to the erection of the Protestant church at Jerusalem to Ali Effendi. His Excellency, although concerned at the occurrence, did not conceal his impression that one of the reasons stated by Ali Pasha for objecting to the continuation of a building which is not contained within an ostensible Consular residence, coincided with his own view of the subject as derived from the explanations afforded to him by Lord Aberdeen.

I pointed out to his Excellency, however, that the information so amply and repeatedly given in by the Embassy, together with what the Porte had derived from her own authorities on the spot, must have made it sufficiently clear that although the building in question was not to be within the Consular dwelling-house, it was to form a part of the Consular establishment, and I requested that he would give the most peremptory orders that no further obstacles should be opposed to the continuation of it in its present shape without cavil or delay.

His Excellency directed the necessary letters to be addressed for this purpose to the Governor of Jerusalem and the Mushir of Sidon, and the explicit manner in which they are to be couched will, I trust, leave no room for further further cavil or complaint.

I have, &c.
(Signed) C. ALISON.

Inclosure 4 in No. 66.

Vizierial Letter to the Mushir of Sidon and the Governor of Jerusalem.
(Translation.)

YOUR Excellency is aware that the request made by the British Government for the creation of a special place of worship within the British Consulate at Jerusalem having been granted by His Majesty, an Imperial order had been addressed to your Excellency containing permission for that purpose.

The British Embassy has now stated that the ex-Governor of Jerusalem had prevented the building, on the grounds that the word "Insha" contained in the Imperial order means to erect anew, while they, not erecting the aforesaid place of worship anew, wished to complete the place, the foundations of which were laid precedingly; and, moreover, that while it was requisite that the aforesaid place of worship should be built on the Consulate, they now intend to build it openly.

It has been deemed unsuitable that a thing permitted under the royal sanction should have been thus impeded without grounds. The place of worship permitted to be erected by the Imperial order aforesaid, is the place where the Consulate is to be built, is the spot, according to the request of the British Government, where the foundations had been formerly laid. The aforesaid place of worship is to be within the Consulate, and the Royal permission was therefore granted for the completion of those buildings. The matter having been communicated also to the Mushir of Sidon, the present letter is addressed to you, in order that you may give permission and act up to the spirit of the aforesaid Imperial order relative to the place of worship that is being erected, that is the place of worship that exists within the precincts of the Consulate that is to be erected.

No. 67.

The Earl of Aberdeen to Sir Stratford Canning.

(No. 132.) *Foreign Office, December* 16, 1845.

Sir,

I HAVE received and laid before the Queen your Excellency's despatches to No. 268 of the 19th of November inclusive.

I have to acquaint your Excellency, in reply to your despatch No 264 of the 18th of November, that Her Majesty's Government have learnt with satisfaction the success of your Excellency's endeavours to remove the difficulties which had been unexpectedly raised to the execution of the Sultan's firman for the completion of the Protestant church at Jerusalem.

I am, &c.
(Signed) ABERDEEN.

No. 68.

Sir Stratford Canning to the Earl of Aberdeen.—(Received April 1.)

(No. 41.) *Constantinople, March* 18, 1846.

(Extract.)

I HAVE much satisfaction in forwarding the translation inclosed herewith, of a proclamation which has lately been published by the Sultan's command, and, what is unusual, printed for general circulation not only in the Turkish, but also in the Greek and Armenian languages. Your Lordship will observe that the principles thus proclaimed in the Sultan's name, after they had been adopted by the Supreme Council of Justice, are highly advantageous to all classes of the population in this empire, and considering the symptoms of real amendment which have lately appeared in the language and proceedings of the Turkish authorities, I venture to hope that, if not carried at once into complete effect, they will at least not remain, as but too often has been the case heretofore, a dead letter, neglected by some and defied by others.

It is agreeable to me, and it can hardly be otherwise to your Lordship, to find that British influence has not been without a share in producing this improvement. The information, which I am in the habit of conveying to the Council, as circumstances require or enable me to do so, appears to attract attention, and to occasion a gradual adoption of remedial measures.

Within the last few days I have had the good fortune to rescue from prison and other modes of persecution, a number of Armenians who had incurred the penalty of a formal excommunication, with all its barbarous consequences, by embracing and professing Evangelical opinions at variance with the discipline or dogmas of their Church. In performing this act of humanity, I have endeavoured neither to encourage the missionaries—from whom the Protestant

converts derive their new persuasion—nor to afford the Armenian spiritual authorities any cause of complaint; and, to judge from the assurances of the former, and from the communications of the latter, represented by their Patriarch, I am entitled to hope that my efforts have not been unsuccessful.

A change of no trifling extent and importance is manifestly working in the Armenian Church; a considerable and growing number of its members have learnt that it is a duty to read the Gospel, and to renounce everything which will not stand the test of a reference to its precepts. Of these but few are as yet prepared to make an open profession of their faith; but while the more courageous stand forward and brave the censures of their hierarchy, many hundreds are believed to look forward in secret to the time when they may declare their opinions without prejudice to their temporal interests. The same period which realizes that cherished hope, will probably witness the recognised establishment of the Protestants in Turkey under a separate spiritual head. Desirable as such an event may be in a religious, and even in a political sense, I need not assure your Lordship that my interference has never assumed an official, and still less a dictatorial character, and is strictly limited to the discouragement of persecution, on the one side, and to the promotion of peace and subordination as to all overt acts, on the other.

In the Sultan's proclamation there is a clause which bears upon the conduct of ecclesiastical dignitaries, and enjoins them to act with that attention to justice and moderation, which, if it be not found in them, must be looked for in vain elsewhere.

Inclosure in No. 68.

Proclamation.

(Translation.) *Constantinople, Rebiul-evvel* 4, 1262, (February 16th–March 1st 1846.)

THE following ordinances, discussed and resolved upon in the Supreme Council of Justice are here published by Imperial command.

God save the Sultan! The Government of His Majesty, desiring always the perfect prosperity and tranquillity of his subjects of every class, forbids all oppression of any, controverting law and justice, and requires that all should impartially enjoy protection and justice under the imperial shade. Commands to this effect are incessantly issued to the officers of the realm; but in order that every inhabitant also of the empire may know that all injustice and tyranny against him are forbidden, and that the transgressor of such prohibition shall be severely punished, since the necessary instructions have been already transmitted to all administrative functionaries, the Government, supposing that perhaps some of them or of its subjects, may not have accurately comprehended them, has judged it necessary to enumerate and explain by writing the equitable counsels of the Sultan, for the knowledge of all.

Thanks be to God, that during the prosperous epoch of our most gracious Sovereign, every one's life and property have been secured; consequently if any one conspire against the life or property of any, or injure his honour and credit, such person, be he what he may, shall be immediately punished with severity; in this respect will governors and the highest authorities be of all vigilance, that there be for the future no attempt to murder, rob, or conspire against the honour of any body.

Fines and bribery are both legally and administratively forbidden, wherefore nobody will accept from any one to the value of a peppercorn.

None of the people shall be subject to forced labour, but the labourer shall be duly remunerated.

Governors, judges, and all holding rank or office, shall buy every article of use or food, at the current price, not below; in like manner shall no one sell at more or less than the regulated price. Officers of Government and others going into any village or district to collect money, or for other object, shall eat and drink like other travellers at their own expense, and not an egg shall they receive gratis.

Governors shall not receive from subalterns of any place, money or articles given "for confirmation" or "appointment;" similarly these latter, as not giving such presents, if they give in account of such expenses, and add them to the tax account, such entries will not be admitted.

Metropolitans and dignitaries shall not use force or injustice to their co-nationals.

All subjects of the empire, so long as they pay duly, in time and amount, their legal and administrative taxes, shall not be subject to other unjust demands.

Members of Provincial Assemblies will settle in Council all affairs coming under their jurisdiction with rectitude, without inclination in favour of, or to the harm of any.

So also shall judges decide the suits which occur with equity; vigilant that no injustice may take place against any.

Let the people then, grateful for the equity of our gracious sovereign, pray always for His Majesty, and hasten to conform to his Imperial ordinances, abstaining from all transgression. But should any, of corrupt motives, hereafter transgress the royal command, the Governors are to make such transgression instantly public. For this purpose the present Proclamation has been published.

No. 69.

Sir Stratford Canning to the Earl of Aberdeen.—(Received April 1.)

(No. 42.)

My Lord, *Constantinople, March* 18, 1846.

REVERTING to that part of my despatch, No. 41, of this date, which treats of the late persecutions in the Armenian Church, I beg to call your Lordship's attention to the accompanying paper, which is a précis of a variety statements communicated to me in evidence of the extent to which the rights of of conscience have been unjustly and cruelly invaded, at the expense of many respectable and inoffensive individuals. I have reason to believe that these statements are substantially correct.

I have, &c.

(Signed) STRATFORD CANNING.

Inclosure in No. 69.

Cases of Armenians persecuted by the Patriarch.

1. GOZMAK, chibookjee, Pera.—Examined on his faith at the Patriarchate;—all members of his trade forbidden to do business with him.

2. Bagdasar, tenékéjee, of Nicomedia.—Anathematized by Bishop of Nicomedia. On making complaint at the Patriarchate, was examined, and sent back to Nicomedia, a Patriarchal Letter being addressed to the Bishop, recommending stronger measures against him, and in similar cases.

3. Hagop Arakelian, jeweller.—Carried by force before the heads of the Esnaf, and deprived of his *tezkereh*. Taken to prison for having no tezkereh, but was released next day by giving bail.

4. Acribas, watchmaker, Pera.—Examined by heads of Esnaf;—was told that the Patriarch would not be surety for him; offered to give surety of persons holding similar religious opinions; was refused.

Summoned by the Patriarch, who took a note of the case and dismissed him.

5. Serkis, Minasian, dealer in small wares, Haskioy.—Excommunicated. One Lukias, offering to buy his stock, was prohibited by the Patriarch, under pain of excommunication.

6. Andar Bedros Minasian, brother of the preceding, and included in his case.

7. Artin Koioomjeeogloo, Tulbendjee, Takkejee Khan.—Turned out of his family by his brother, on refusing to confess at the Patriarchate.

8. Megodich, limeseller, Tophanah.—His labourers, refusing to leave him at the order of the parochial priest, were summoned to the Patriarchate and strictly ordered to quit his service, which they did. His business is stopped in consequence; his books taken to the Patriarch's, and seventy-eight volumes detained. An Evangelical, named Kirakos, being left in custody of the shop, was taken to the Patriarchate, examined, put under arrest, and sent out of the province. Another Evangelical, Carabet of Casarea, quitted his employ on threat of similar treatment.

9. Hazez Hosef Gamalielian, silk-dealer, room in Kebabjee Khan, and shop in Constantinople.—Driven out of both, and excommunicated.

10. Hohannes, silk-dealer; turned out of khan and shop.

11. Paroon Apraham, watchmaker, was told by the heads of his Esnaf that he must find bail or shut up his shop. Offered Evangelicals for bail, but they were not admitted. Turned out of his family.

12. Hadji Stephan, fur dealer, Scutari.—Excommunicated. Business interdicted by heads of Esnaf. His baker desired not to supply him with bread by Prist Der Baghdasar. Notices stuck on his door, calling him "the infidel, the accursed," &c. Was beaten in passing through the Armenian quarter.

13. Mardiros Surkisian, jeweller.—Examined by heads of Esnaf; tezkereh ordered to be taken from him. Shop shut.

14. Eprem Michaelian, watchmaker.—Present surety being an Evangelical was ordered to find a new one. Shop shut.

15. Boghos, watchmaker.—Patriarch ordered his brother to turn him out of his house. Is separated from his family, and his business stopped.

16. Boghos Der Hohannesian.—Excommunicated. Family compelled to turn him out by priest Der Carabet.

17. Boghos Gamalichian, silk-dealer.—Wife's brother desired to turn him out of the house. Driven out of his room at Khan. Water carrier brings him no water.

18. Simon Hachadoosian.—Excommunicated without examination. Father compelled to disinherit him by Patriarch, under pain of excommunication.

19. Boghos Agopian.—Partner, ordered by Esnaf to turn him out of shop. Turned out of his house by wife and children.

20. Calpakjie Carabet.—Removed to Pera. Clerk of the quarter refused to register permission of residence. Taken to the guard. Has removed to another quarter.

21. Agop Manookyan, tailor at Government factory.—Was formerly Armenian, but became Catholic. Being accused of Evangelical opinions was turned out of his employ by his fellow-labourers, who would not permit him to work, under orders from the Patiarchate.

22. Kalost Baosumyan, jeweller.—Examined by priests who spat in his face.

Taken by force before heads of Esnaf.—Tezkereh taken away. Was struck and hooted.

Excommunicated. Baker and water-carriers refused to supply him

23. Yahia Jans, a jeweller of Cæsarea.—Books taken away by Patriarch's order. Required by Patriarch to sign promise that he would not attend American's preaching. Cannot find sureties, and is in expectation of banishment.

24. Arakeal Hohannesian, of Cheshmelee Odaler.—Lodges with a widow, and has paid in advance. Widow being ordered to turn him out replied that she had no money to return his advance. She was however forced to turn him out. Water-carrier ordered by Patriarch not to supply him. Wife and three children turned adrift with him.

25. Stepan Hachadoorian.—Examined and cursed by Patriarch. Partner compelled to turn him out of shop, and father to disinherit him.

26. Apisoghom Hachadoorian, brother of the above, and of Simon (vid. no. 18) included in their case.

27. Harootoon Sahajeau, cup-maker, Psammatia.—Turned out of his shop and house by his father, under orders from the Patriarchate. Goods in the shop his own property.

28. Carabet Kurkjee.—Excommunicated. Turned out of trade by head of Esnaf. His brother-in-law ordered by the Patriarch to turn him out. Left the house in consequence. Separated from wife and children.

29. Orakim Ohannesian.—Excommunicated, and persecuted by his relations. Taken before the Turkish tribunals on a pretended accusation of debt by a relative named Kurkjee Hampartsoon, of Jaook Bazar, and threatened with similar treatment in future.

30. Kricor, druggist.—Eldest brother, a priest, having placed youngest brother at school at Bebec, was forced to leave Constantinople by the Patriarch. His own business stopped, and lodgers in his house turned out. Has been forced to take the boy away from school.

31. Hajji Stephan, furrier, witnesses a proclamation by the crier to the following effect:

"Tchilinghir ogloo Lerkis, furrier, has been excommunicated: let no one buy of him or sell to him. Let no one salute him. Whosoever shall do so, is also excommunicated.

Additional Cases since February 20.

Apraham, watchmaker (*vid.* No. 11).—Put under arrest by the Ihtissib Aghassi for having no surety. Offered Evangelicals and the Turkish Kehayah of the Esnaf for sureties, which were refused. Remains in prison.

2. Hajji Bedros, an old man in ill-health.—Excommunicated Sunday, February 22. A Priest and the Kehayah of the quarter came and turned him out of his own house at Beshiktash by force, without bed or clothing. House belongs to himself and two brothers, from whom he has separated, leaving them another house, their common property, at Constantinople.

3. Eprem Michaelian.—Sister's children placed by Turkish legal authority under guardianship of his mother. One of the children taken away by the Patriarch's orders, on Sunday, February 22nd (*vid.* No. 14.)

4. Kalost, jeweller, Yalanga.—Beaten by a crowd of Armenians, and with difficulty rescued by the Mussulmans of the quarter, his assailants representing that they acted with orders from the Patriarchate.

5. Hooagim Hazzoz and his brother.—Beaten by mob of Armenians, and house assailed with stones.

No. 70.

The Earl of Aberdeen to Sir Stratford Canning.

(No. 20.)

Sir, *Foreign Office, April 6, 1846.*

WITH reference to that part of your despatch, No. 41, of the 18th of March, which relates to the persecution of dissident Armenians by the Armenian Patriarch, I have to inform your Excellency that Her Majesty's Government entirely approve of your abstaining from taking any active part with respect to the religious dissensions by which the Armenian Church appears to be agitated. Her Majesty's Government have no desire to see any such dissensions fostered or encouraged, or to cause any parties to expect that they may secure for themselves an interest with Great Britain, and the protection of British Agents, by separating from the communion of the Church in which they may have been born and educated. The only motive for interfering in any such dissensions would be to prevent them from terminating in religious persecution; and Her Majesty's Government grieve to see strong evidence in your despatch No. 42

that the differences in the Armenian Church are taking that direction. They would wish therefore that your Excellency should state, in a friendly manner, to the Armenian Patriarch that, without assuming to judge of the merits of the religious controversy by which his Church is agitated, Her Majesty's Government much regret to see that in too many instances a system of annoyance, if not of absolute persecution, has been adopted towards parties who have seen reason to dissent from the received dogmas of the Armenian Church; that Her Majesty's Government would wish the Patriarch seriously to consider whether it is wise to set an example of the persecution of Christians, whatever may be their sect, or however erroneous in His Holiness's opinion may be their creed; and whether it is likely that such an example should be lost upon the Turkish Government and people.

Your Excellency may remind the Patriarch of the possibility of his having occasional need of some more powerful influence than his own to preserve his flock from Mahommedan persecution; and that it might be prudent for His Holiness to reflect on the improbability of his receiving the support of Great Britain against Mussulman oppression if he has himself exercised oppression towards Separatists from the Armenian Church.

I am, &c.
(Signed) ABERDEEN.

No. 71.

Sir Stratford Canning to the Earl of Aberdeen.—(Received June 8.)

(No. 85.)

Constantinople, May 17, 1846.

My Lord,

I HAVE much satisfaction in stating that by a strict perseverance in the line of conduct which your Lordship has done me the honour to approve, I have succeeded in obtaining the restoration of the Armenian Protestants to the full enjoyment of their civil rights, and in obtaining from the Armenian Patriarch such declarations of the principles of Christian tolerance upon which he is prepared to act, as may be fairly hoped to close the doors against any renewal of the late persecutions.

It is now distinctly understood that excommunication is to be limited in its effects to the suspension of spiritual communion, or, it may be, of personal intercourse, between the individuals marked out by it, and those who are considered as remaining faithful to the doctrine and rites of their Church.

I take the liberty of referring your Lordship to the accompanying letters upon this subject. From one of them, signed by the Patriarch, it appears that His Holiness has summoned to Constantinople an Armenian dignatary, who had taken a prominent part in the acts of personal violence inflicted upon some of the Evangelical party at Trebizond. This case was so strong, and indeed so revolting in its circumstances, that I thought it my bounden duty to bring it to the knowledge of the Patriarch, and it is satisfactory to perceive that the representations of Her Majesty's Ambassador, though addressed to him confidentially, have not remained without their due effect.

The communication of your Lordship's instruction was, no doubt, a powerful auxiliary in producing this wholesome effect.

I have, &c.
(Signed) STRATFORD CANNING.

Inclosure 1 in No. 71.

Bishop Southgate to Sir Stratford Canning.

Pera, May 14, 1846.

Dear Sir,

I HAVE now the pleasure of laying before you another document of some importance in the Armenian affairs, a letter, namely, from the Armenian

Patriarch to the Vartabed at Trebizond, ordering him to come to this city. It is one of those instances, which have been very numerous in my own acquaintance with the Armenian Patriarch, in which he has shown a ready disposition to listen to the first call of justice. I sincerely hope that it may have the effect upon your Excellency of at least convincing you that the Patriarch has nothing to do with the encouragement of persecution. Indeed, the impression is so dreadful to have of a Christian Patriarch that I trust it would not be believed without clear and positive proof; whereas everything that has certainly emanated from the Armenian Patriarch has been of a quite contrary character, and as the same fountain does not ordinarily send forth sweet water and bitter, so it is not to be supposed that the Patriarch has any intentions opposite to his professions, unless those intentions can be shown by facts as distinct as those which go to establish the other conclusion. I have had with the Patriarch an intimate intercourse for the last nine months. I have seen him in hours of the most unreserved communication. I suppose that no European here has half the acquaintance with him that I have, and I can truly say that a man to whose nature a course of persecution and violence seemed more opposed, I have seldom, if ever, met with. Indeed, he has bound himself by positive engagements to put a stop to persecution. In the letter now enclosed, he says he will treat it as deserving excommunication; and this is in accordance with a recent declaration which I have had from him, viz., that the Armenian Church nowhere, in any of her books, nor among any of her writers, acknowledges the lawfulness of temporal penalties for spiritual offences. What can we ask more, if, in addition to this, the Patriarch shows himself ready to take up and investigate every alleged act of violence, and, upon adequate proof, to punish it? He has already, in consequence of a representation from you, deposed the Bishop of Erzeroom. In consequence, as I have reason to believe, of a similar communication, he is now calling the Vartabed (he is not a bishop, there is no Armenian "bishop,") of Trebizond to Constantinople, for the express purpose of inquiring into his conduct. I believe that he will show himself as ready to act in any other case that may arise; that your Excellency, in fine, may have in him a faithful co-operator in the great and good work which you have taken in hand. Such being the case, is it too much to ask that his influence be not diminished, or his continuance in office endangered by anything that may be done to arrest the evil complained of, and this the rather, as the English Church is aiding him in his efforts to establish schools and otherwise improve his people, and he is seeking to cultivate friendly relations with her.

I have, &c.
(Signed) HORATIO SOUTHGATE.

Inclosure 2 in No. 71.

The Armenian Patriarch to Garabed Vartabed, of Trebizond.

April 30 (*O. S.*) 1846.
(*May* 12 *N. S.* 1846.)

Our Beloved, full of Grace,

ALTHOUGH we had written to you that you must inflict nothing besides excommunication, yet we have heard that you have bastinadoed, bound, and otherwise inflicted punishment upon Haroot-yoan, a youth of about seventeen years of age, in which you have acted contrary to our spiritual authority, and also to the present regulations of the Government.

I now, then, again write, that first of all you must call the new sectaries with fatherly love, and counsel them with the scriptural words of the Old and New Testaments; and that you only excommunicate the obstinate, that

none may hold intercourse or exchange salutations with them; and that besides this you do nothing else whatsoever, that hereafter no injury may befall you. Farewell.

Given at the Armenian Patriarchate, Constantinople.

Inclosure 3 in No. 71.

The Armenian Patriarch to Garabed Vartabad.

April 22 (O. S.) 1846.
(May 4, N. S. 1846.)

Our Well-ruling Beloved in the Lord,

WE send greeting by you to our twelve beloved brethren, and put ye them in mind that they be watchful, and take good care of all the necessary affairs of the nation, and that they, by their divinely-instructed minds, preserve the diocese in peace; and this they are the more bound to do on account of the movements of the new sectaries. For there are two things particularly which these men desire to accomplish; first, that they may put a stumbling-block in the way of the people: and secondly, that they may excite commotions among them, lest they be scandalized thereby, and some great disturbances ensue. Therefore we have commanded our people to keep away from them. Whoever, then, disobeying our injunctions, by intercourse with these persons, causes violence and disturbance, doth act contrary to the commands of our Lord Jesus Christ, and of us, and is, with them, to be accounted as separated from the unity of the Church.

But how can I write all these things to you in detail? Do you, without fail, and making no excuse whatever, take only your clothes, and come to Constantinople by the next steamer, leaving as your deputy some intelligent and gentle-spirited man. I again command that you come without fail, for we have particular and necessary inquiries to make from you.

Farewell in the Lord.

(L. S.) MATTHEW,
Archbishop, Patriarch of Constantinople.

Given at the Armenian Patriarchate in Constantinople.

Inclosure 4 in No. 71.

Messrs. Schauffler and Dwight to Sir Stratford Canning.

Pera, May 15, 1846.

Sir,

THE Undersigned are directed by the American missionaries residing here to express to your Excellency the deep and sincere feelings of gratitude they cherish in view of your Excellency's successful efforts to procure for those Armenians, whose shops had been closed in consequence of the ecclesiastical censure under which they are, the liberty of again exercising their trades. Their shops are again open, and they are endeavouring to earn, as formerly, their livelihood by the labour of their hands.

We are convinced every friend of humanity will rejoice that the rights of conscience begin to be respected in this country, and will consider your Excellency's relation to this important phase of the history of the East equally worthy of the country you represent, and enviable in the sight of generations to come.

We are most grateful too for the opportunities your Excellency has given us, in repeated instances, to answer to charges brought against us. This is a favour which lays us under the most serious and special obligation to your Excellency—one which we consider as valuable to us as our personal and ministerial characters themselves. We beg that your Excellency will never hesitate for one minute in thus calling for explanations, whatever the charge

may be; for if we are wrong in anything—and we do not pretend to be infallible—the sooner we know it the better it will be for us, and for the cause of truth, which, we trust, we love and wish to promote.

We beg your Excellency will kindly accept the expression of our sentiments, and permit us, at some suitable opportunity before your departure, personally and as a body to reiterate to your Excellency the high and grateful esteem we feel bound to cherish for you, and our prayerful wishes for your own and your respected family's temporal and eternal happiness.

We have, &c.

(Signed) W. G. SCHAUFFLER,
H. DWIGHT.

Inclosure 5 in No. 71.

Memorandum of an Interview with the Armenian Patriarch.

Constantinople, May 4th, 1846.

THE Armenian Patriarch received the Ambassador's communication with expressions of his earnest anxiety to remove the feeling created by the proceedings had against the separated Armenians. On hearing the substance of Lord Aberdeen's despatch to his Excellency, he observed, that it was far from his intention either himself to exercise, or to permit others to exercise, any undue constraint over the actions of such persons; but he felt it to be his duty, as the head of the Church, to endeavour by persuasion and admonition to recall those who had gone astray from it, and, should they be unattended with success, to excommunicate and denounce them to his people as no longer appertaining to the community. It was not his intention, by so doing, to injure them in their worldly pursuits, although from the responsibility attached to his station by the Porte, it might be attended with unfavourable results to them in this respect; but his object he declared simply to be, to deter others from following their example, and prevent them from disseminating among their relations and the people opinions which he held to be contrary to the tenets of the Armenian Church. In proof of this, he communicated to me a letter addressed by him to the Ihtissab Naziri, of which the following is an extract:—

"I therefore deem it incumbent on me to inform you that no measures of coercion, or others reported to have been adopted by me against the excommunicated Armenians (such as, preventing the Armenian corporations from becoming security for them, or causing their shops to be shut up), have ever taken place by my direction, but that they were simply excommunicated by me according to our religious usage."

The Patriarch concluded by saying, that he appreciated more than any one the general philanthropic exertions of the British Government, and preserved with his whole nation a grateful recollection of that signal one made exclusively on their behalf. It had thus become his duty, as it was his sincere desire, to check the cruelties which were reported from time to time to take place; and he hoped that the Ambassador would continue to aid him in this endeavour, by giving him timely information of any such acts that might come to his knowledge.

No. 72.

The Earl of Aberdeen to Sir Stratford Canning.

(No. 54.)

Foreign Office, June 6, 1846.

Sir,

I HAVE received with much satisfaction your Excellency's report, contained in your despatch, No. 85, of the 17th ultimo, of the result of your communications with the Armenian Patriarch relative to the system of persecution which it appeared from your previous despatch, No. 41, of the 18th of March, had been adopted with regard to certain dissident Armenians; and I trust that reliance may be placed on the assurance of the Patriarch, that exclusion by excommunication from the pale of the Armenian Church will be the only consequence to which the parties in question will hereafter be exposed by reason of their dissent from its doctrines.

I am, &c.

(Signed) ABERDEEN.

No. 73.

Sir Stratford Canning to the Earl of Aberdeen.—(Received August 12.)

(No. 126.)

Constantinople, July 20, 1846.

My Lord,

I HAVE the honour to inclose herewith some interesting papers, by which your Lordship will perceive that the lately persecuted Armenians of the independent Protestant persuasion have declared themselves to be a separate Church.

This act of theirs may be eventually attended with important consequences, and therefore I bring it under your Lordship's notice, though I have not time at present to accompany the mention of it with any remarks or further explanation.

I have, &c.

(Signed) STRATFORD CANNING.

Inclosure 1 in No. 73.

Messrs. Dwight and Schauffler to Sir Stratford Canning.

Constantinople, July 9, 1846.

Sir,

WE have been requested by the Evangelical Armenians of this city, to become the organs of transmitting to your Excellency the inclosed documents. You will find them to consist of the Confession of Faith of that body, with a prefatory declaration of their reasons for forming themselves into a Church, which it is their intention to lay before the Protestant world, and also of a letter addressed particularly to your Excellency on the same subject.

We feel that justice to ourselves requires that we should take this opportunity of explaining, in a few words, the part we have taken in the matter. We have often declared, and we would in this place once more solemnly affirm, that we came not to this country for the purpose of building up a sect, nor have we laboured with any such view. Our object has been from the beginning, simply and solely, to use our best endeavours to bring men to a knowledge of the Gospel of Jesus Christ, whose ministers we are. Our right and duty thus to go abroad, and labour for the spiritual good of our fellow men, we derive directly from the Word of God itself; and the example of the whole Christian world, Papal as well as Protestant, zealously engaged as it is at this moment in prosecuting the work of Christian missions in almost every country on the globe, fully justifies us in this interpretation of our duty.

In our early labours among the Armenians, we cherished the hope that the reform of the entire Church might be practicable without any rupture.

For the last six or seven years, however, this hope has been growing fainter and fainter, as the Armenian ecclesiastical authorities have shown from year to year an increasing determination to persecute those who were seeking for the old paths of primitive Gospel truth.

The more recent excommunications and anathemas, with their attendant persecutions, are well known to your Excellency. By these acts of the Patriarch, a large number of most respectable Evangelical Armenians have been cut off from the communion of their National Church, and even from social and commercial intercourse with their own fellow countrymen. For six months past, they have lain under the sentence of excommunication, patiently enduring the reproaches and sufferings to which they have been exposed, until at length, within three weeks past, the ecclesiastical curse has been rendered perpetual, by the appointment of a day by the Patriarch, on which the same anathema is to be repeated every year in all the Armenian churches throughout the empire.

This last act of the Patriarch not only cuts off all hope of a reconciliation, but in the eyes of the whole world must leave our Armenian brethren at full liberty to look elsewhere for those spiritual privileges which they cannot enjoy in their own Church. They are not men careless of religion, or of infidel sentiments, as has been represented before the public; but they are men who value Christian privileges even more than they do their own lives. And now that they have thus, by the Patriarch's own acts, for ever been excluded from their National Church, who can blame them for seeking for themselves and their children the quiet possession of the ordinances of the Gospel? Surely not the descendants of those who achieved the great Reformation of the sixteenth century.

At the solicitation of these dissevered Armenians, we have assisted in organising them into a church, and ordaining over them a pastor. In so doing, we have acted according to what we sincerely believe to be the will of the great Head of the Church; and we are satisfied that we shall also have the approbation of all unprejudiced men who are made acquainted with the true facts in the case. Indeed, in the existing circumstances, we should have proved false to our office, as ministers of Christ, if we had done otherwise.

With seeking to procure the civil recognition of a Protestant Church in Turkey, we feel that we have nothing to do. We have performed the part which clearly belonged to us, as ministers of the Gospel, and all the rest with God. But while we could not, in consistency with our principles, seek for any influence from your Excellency for procuring from the Turkish Government the acknowledgment of a Protestant sect, we feel that we may ask for these our brethren, should they again be exposed to persecution for their religious opinions, the humane interposition of the British Legation.

We know that the persecuted man is ever an object of your Excellency's compassion, whatever may be his religious creed, whether he be Mahommedan or Jew, Armenian, Catholic, or Protestant; and we feel assured that you will most cheerfully do all that God shall enable you to do, to secure to these Protestant Armenians, as well as others, the right to worship God without molestation as their own consciences dictate.

With sentiments of the most profound respect, we subscribe ourselves, in behalf of the Missionaries of the American Board, your Excellency's most obedient and humble Servant,

(Signed) H. G. O. DWIGHT.
W. G. SCHAUFFLER.

P.S.—We think it proper to add, that a copy of the inclosed documents will be communicated also to the Prussian and American Legations.

Inclosure 2 in No. 73.

The Committee of the Evangelical Armenian Church to Sir Stratford Canning.

Constantinople, July 1846.

Sir,

WE, the Undersigned, (Armenian) Evangelical Christians, by the unspeakable mercy of God, the care of the Ottoman Government, and the special overshadowing protection of your Excellency, being delivered from the severe

temporal persecution we have suffered on account of our religion, now beg leave with an expression of our perpetual thankfulness and grateful obligations, and our sincere Christian love and respect, to communicate to your Excellency the following information in regard to our present state.

In whatever degree temporal persecution has abated, the Patriarch of our nation continues to the present time the spiritual infliction or anathema; and so long as we cannot submit to his requirements by receiving what is not contained in the Nicene Creed, and is contrary to the Holy Scriptures, he will not receive us into the National Church. And recently he has published a new Bull in all the churches, the object of which is, in the strictest and most stringent manner, to warn the people not to have any business dealings with us, and not to visit us, or to salute, or receive us into their houses, &c.; and this Bull has been ordered to be read, and the anathema upon us to be repeated every year, on the anniversary of the festival of the Catholic Church, in all the churches subject to his jurisdiction.

Nevertheless, in order not to drive us wholly out from under his authority, we hear it rumoured that he has promised to perform for us the rites of baptism, marriage, and burial. But with what face can he do these things? From the beginning until now was it ever heard in the history of the Church that a Church would administer the sacraments to those who were cut off from its communion? When he has given stringent orders that no Armenian under his authority should put his foot into one of our houses, and that we put not our feet within the door of a Church, who will carry our children to the Church to be baptized? So long as he continues to curse us, how can he give the blessing of marriage, which is one of the sacraments of the Armenian Church, &c.? It must be evident to every one that no Christian people can remain in such a condition.

We, therefore, who are disciples of our Lord Jesus Christ, and not infidels, have rightfully and justly formed ourselves into a Christian Church, by adopting and subscribing the Christian profession of faith, which we herewith transmit to your Excellency; and choosing one of our number, we have solicited the Reverend Missionaries of the Society of the "American Board," that they would, in a regular and lawful manner, ordain him whom we had chosen as pastor over us. The Reverend Missionaries, beholding our necessities, on the 7th of the present month, ordained the pastor whom we had elected. By this measure we have not become a new nation, but are still of the Armenian nation. Only in religion we are Evangelical or Protestant, having become an Evangelical Church of Armenians.

And as long as we are obedient subjects of the Ottoman Government, and always faithfully submit to its civil laws, we pray and entreat your Excellency to look upon us with a favourable eye, and protect us, that our obedience to the Holy Gospel may not be imputed to us as a crime, and we be subjected to temporal punishment and persecution.

Praying for Your Excellency, we remain,

(Signed) H. H. APISAGHOM, *Pastor.*
H. U. MUGGERDICH.
H. ASDWADZADOOR.
E. VERTANES.
STEPHEN SEROPYAN.
E. ZENOP.
Committee in behalf of the Church.

Inclosure 3 in No. 73.

The Confession of Faith of the Evangelical Armenians.

July 1, 1846.

1. YOU believe in the existence of one only living and true God,—the Creator, preserver, and governor of the universe;—omnipotent, omniscient, omnipresent; self-existent, independent, immutable; possessed of infinite benevolence, wisdom, holiness, justice, mercy, and truth; and who is the only proper object of worship.

2. You believe that God exists in three persons, the Father, the Son, and the Holy Ghost, and that these three are one God.

3. You believe that the Scriptures of the Old and New Testament were given by inspiration of God, and are a revelation of his will to man, and the sufficient and only rule of faith and practice.

4. You believe that mankind, in their natural state, are destitute of holiness, and are entirely depraved, and justly exposed to the divine wrath.

5. You believe that the Lord Jesus Christ,—perfect God and perfect man,—is the only Saviour of sinners, and the only Mediator and Intercessor between God and man; and that by his perfect obedience, sufferings, and death, he made full atonement for sin, so that all who believe in him will assuredly be saved; and that there is no other sacrifice for sin.

6. You believe that in consequence of the utter wickedness of man, it is necessary that all should be regenerated by the power of the Holy Ghost, in order to be saved.

7. You believe that we are justified by the righteousness of Christ alone, through faith, and not by any fastings, alms, penances, or other deeds of our own; and that while good works are inseparable from true faith, they can never be the meritorious ground of salvation before God.

8. You believe that holiness of life, and a conscientious discharge of the various duties we owe to God, to our fellow men, and to ourselves, are not only constantly binding upon all believers, but essential to the Christian character.

9. You believe that besides God, no other being is to be worshipped and adored, and that each person of the Sacred Trinity is worthy of our worship, which, to be acceptable, must be offered through no other Mediator than that of Jesus Christ alone; and that the use of relics, pictures, crosses, and images of any sort, in any act of worship, and of the intercession of the saints, is directly contrary to the Scriptures, and highly displeasing to God: and that prayer for the dead is not authorized in the Word of God.

10. You believe that there will be a resurrection of the dead, both of the just and the unjust; and a day of judgment; and that the happiness of the righteous, and the punishment of the wicked, commence at death, and continue without end.

11. You believe that any number of believers, duly organised, constitute a Church of Christ, of which Christ is the only head; and that the only Sacraments of Christ's Church are Baptism and the Lord's Supper; the former being the seal of the covenant, and a sign of the purifying operation of the Holy Spirit; and the latter, in showing forth by visible symbols the death of Christ, being a perpetual memento of his atoning love, and a pledge of union and communion with him, and with all true believers.

12. You believe that the great Gospel is the instrument appointed by Christ for the conversion of men, and for the edification of his people; and that it is the duty of his Church to carry into effect the Saviour's command,—"Go ye into all the world, and preach the Gospel unto every creature."

Inclosure 4 in No. 73.

Declaration of Evangelical Armenians.

Constantinople, July 1st, 1846.

WE, Evangelical Christians of the Armenian nation, believing that the true foundation and perfect rule of Christian faith are the Holy Scriptures alone, have cast away from us those human traditions and ceremonies which are opposed to the rules of the Bible, but which our National Church requires. Nevertheless, without having had the least intention of separating from it, we have been united together for the special purpose of labouring for the enlightening and reformation of this Church. Since we receive entire the Nicene Creed of the Church and up to the present time no creed, embracing particularly these human traditions, has been framed and imposed upon the members of the Armenian Church as necessary to be received, we could be considered as regular members of the Armenian Church by simply receiving the ancient (Nicene) Creed.

But in this year 1846, Bishop Matteos, Patriarch of the Armenians, has added a new creed embracing particularly these human traditions, a copy of

which is found in the tract called "An answer," &c., printed in Smyrna, and he insisted upon our accepting and signing it.

But we, obeying God rather than man, did not receive it, on account of which he has cast us out of the Church and anathematized us particularly and publicly by name, and according to his ability he has inflicted upon us also bodily injuries. Although previously to this we had endured particular injuries, as for example, about seven years ago several of us were sent into exile, and also within two years past some have been bastinadoed, some banished, some cast into prison, some fined, &c., yet since he (the Patriarch) this year rejected us by excommunication from the Church, he has inflicted upon us severer punishments. Thus, for about three months all the shops of the Evangelical Armenians were closed, some were unwillingly driven away from their homes and parents, and some even separated from their wives or husbands; bakers and water-carriers were forbidden to bring us bread or water, and to the extent of his power he has striven, by every species of bodily infliction, to compel us to receive and sign his new confession of faith.

And although by the guardianship of the powerful Ottoman Government he has been prevented from continuing this severity of persecution, he has not to this day received us into the Church, and every Sabbath he strictly commands the Armenian community not to receive us into their houses or shops or even to look upon us. And finally after these things he has issued a new Bull and caused it to be read in all the churches on the day of the festival of the Catholic Church, which bull of excommunication and anathema is also to be read in all the churches of the Armenians throughout the Ottoman Empire every year uninterruptedly on the same festival. Thus he cuts us off and casts us out from the National Church by the standing (or perpetual) order of the high authority of this Bull.

And now it being evident that we cannot be in fellowship with the Armenian Church without receiving human traditions and rites not contained in the Nicene Creed and which are contrary to the Holy Scriptures, which we cannot receive; we therefore, by the grace and mercy of God, following the doctrine of our Lord Jesus Christ, and obeying the Gospel and consequently being members of his one only Catholic and Apostolic Church, do now rightfully and justly constitute ourselves into a Church by adopting the following rules and confession of faith, and subscribing them in covenant, we each become communicant members of the Evangelical Armenian Church.

No. 74.

Viscount Palmerston to the Hon. H. R. Wellesley.

(No. 16.)

Foreign Office, September 21, 1846.

Sir,

I TRANSMIT to you herewith a copy of a Memorial which I have received from a Committee of the free Church of Scotland, requesting the interference of Her Majesty's Government in favour of the Armenian Christians under Turkish rule; and I have to instruct you to take such measures in conformity with the wishes expressed by the Memorialists, as may seem to you to be proper and consistent with the respect due to the independence of a Foreign Government.

I am, &c.

(Signed) PALMERSTON.

Inclosure in No. 74.

Memorial of Scotch Church as to Armenian Christians.

Glasgow, Sept. 3, 1846.

Unto the Right Honourable Lord Palmerston, Her Majesty's Secretary of State for Foreign Affairs, the Memorial of the Committee of the General Assembly of the Free Church of Scotland for corresponding with Continental and other Churches

HUMBLY SHEWETH:—

THAT your Memorialists take a deep interest in all movements of a truly evangelical character in Foreign parts, and desire so far as in their power to protect and encourage them.—That your memorialists have learned on the authority of well-informed Christian friends in Constantinople, that notwithstanding the praiseworthy and successful interposition some time ago of the British Ambassador to the Turkish Government, in behalf of the suffering Evangelical Armenians in that city, acts of hostility continue to be manifested by the religious body with whom they were formerly associated, in different parts of the Turkish Empire, particularly in Nicomedia and Erzeroom.

Your Memorialists have no wish that Her Majesty's Government should directly or indirectly interfere with the purely ecclesiastical discipline of any Church. They cannot however but feel, that where there is gross civil oppression for peaceably avowing and maintaining the principles of the Protestant Faith, it is the duty of all who value that faith, to use their influence in every legitimate manner to rescue their Christian brethren from persecution.

Your Memorialists are the more encouraged to prefer such a request in the present instance, as the body requiring the protection of the British Government, is a large and growing, and moreover a most peaceable and unoffending one—and inasmuch as the representative of Her Majesty's Government—much to their honour and his own, has repeatedly interposed already in similar cases.

Your Memorialists are persuaded that the influence of the British Government in Foreign lands is a sacred trust to the exercise of which solemn responsibility is attached:—and they cannot doubt that he who is so jealous of his claims as the exclusive Lord of the conscience, will not withhold his blessing from those who animated by right motives seek to defend his suffering servants.

May your Lordship therefore be pleased to take the above into your Lordship's favourable consideration, and to issue such instructions to Her Majesty's representatives in the Turkish Empire, as by strengthening their hands with the Turkish Government, or otherwise, may with the divine blessing, lead to a result so creditable to Britain and so worthy of her ancient as well as present renown, as that of being the protector of oppressed Evangelical Christians in the midst of a Mahommedan Empire.

In the name of the Committee of the General Assembly of the Free Church of Scotland,

I have, &c.

(Signed) JOHN G. LORIMER,

Minister of Free St. David's, Convener.

No. 75.

The Hon. H. R. Wellesley to Viscount Palmerston.—(Received Nov. 4.)

(No. 80.)

My Lord,

Buyukdery, October 10, 1846.

AWARE, as I am, of the number of important subjects that must occupy your Lordship's time, I cannot but regret finding myself under the necessity of calling your attention to a matter, which has already been brought under the notice of your Lordship's predecessor, by Sir Stratford Canning, in his despatches Nos. 41, 85, and 126, of this year, viz.:—the state of the Armenian Protestants in this country.

It is now some years that missionaries, chiefly American, have exerted their pious endeavours for the propagation of Gospel truth among this class of the Sultan's subjects.

It does not appear that in thus acting, they have persuaded or encouraged individuals who have listened to them to quit the Church to which they belong. Their labours have been confined to simple but earnest exhortations to all Christians to study the Bible as their rule of conduct, without reference to any form of Church government whatsoever.

But the consequence has been the same; their disciples, abandoned and excommunicated by their spiritual authorities, whether they had previously the intention of forming a separate community or not, have been now forced into so doing, and have declared themselves an independent and Protestant Evangelical Church.

Your Lordship will hardly be surprised to hear that in a country where, even among its Christian inhabitants, the virtues of toleration and forbearance are but little appreciated, and still less practised, this conduct of the Armenian Protestants has drawn upon them the anger and vengeance of the Church from which they are seceders. From Constantinople, from Trebizond, from Erzeroom, from the towns and villages bordering the Gulf of Nicomedia, where for the most part the seceders reside, complaints are pouring in of the persecutions to which they are subjected.

It is true, that Sir Stratford Canning before his departure, obtained the promise of the Armenian Patriarch, that the penalties attending excommunication should be limited to the spiritual condemnation, and should not affect the civil rights of those who came under its ban. Yet, not only is the promise constantly violated, but other means of annoyance have been found. They are falsely accused of crimes, or imaginary debts are brought against them, or they are turned out of houses on the plea that their residence in them creates disturbances in the quarters in which they are situated. In the provinces they are insulted, and even assaulted in the streets, when going to the Missionaries' houses for the purpose of Divine worship, and in Erzeroom the house of one of the reverend gentlemen has been broken into and pillaged by an Armenian mob. The Patriarch, moreover, possesses the right, subject to the consent of the Porte, which is seldom if ever refused, of banishing any Armenian whom he may choose to accuse of disorderly conduct from one part of the Sultan's dominions to another; a power which enables him to remove, almost at pleasure, any one of his nation who may be obnoxious to him, or to those who have influence with him.

Such, my Lord, are the cases, which, in the hopes of obtaining redress, are continually brought under the notice of Her Majesty's Embassy. It would be impossible, even if advisable, to interfere in all. The sufferers are the Porte's subjects. They demand our sympathy, but they are not under our protection; and all I have thought it consistent with my duty to do as yet, has been to speak privately with Rechid Pasha on the subject, and to entreat him to take measures to put an end to the abuses of which this class of the Sultan's subjects complain, in defiance of the solemn assurance given by their Sovereign that liberty of conscience should be assured them, and that none should suffer for their religious opinions.

As long indeed as these abuses are confined to the capital there is not so much difficulty in having them remedied. It is in the provinces that the persecution is carried on more openly and violently, and is attended with a complication which renders the evil more serious still.

The American missionaries, having no protection of their own, place themselves under that of our Consuls, and of course whenever they get insulted, claim our good offices to obtain redress.

The Turkish authorities, angry at seeing the peace of the place disturbed by strangers, and influenced perhaps by the Armenian ecclesiastical chiefs who have money at their command, do not extend that equal protection to the Protestants, which it is their duty to do. The latter, in their turn, hoping to find shelter under the British Flag, flock to the Consuls with their complaints, who, unable to interfere officially, except in cases of actual cruelty or oppression, which in this country are always difficult of proof, and fearful of seeing the animosity which exists between the two parties increase in violence, are much embarrassed as to the course they ought to pursue.

Such I believe to be a true and unvarnished statement of the actual condition of the Protestant Armenians of this country, and of the consequences resulting from it; and the questions that naturally present themselves are, 1st, is there any remedy for it? and 2ndly, are the advantages to be gained such as would warrant Her Majesty's Government in exerting its powerful influence to obtain that remedy?

The remedy itself is easy. The recognition by the Porte of the Armenian Protestants as an independent Church with a spiritual chief or head, and the nomination of an agent who should transact their business at the Porte, would, I conceive, be all that would be required.

In order that your Lordship might have all the information possible on this subject, I requested Mr. Alison, who is far better acquainted with the institutions of this country than I can pretend to be, to draw up a memorandum, specifying as nearly as possible the numbers of the Christian Rayas in Constantinople and the neighbourhood, their forms of worship, their Church Government, and the manner in which they are represented at the Porte; and to his able statement which I have the honour to annex, I beg permission to refer your Lordship.

To the second question which I have ventured to propose, I am not presumptuous enough to offer a solution. I content myself with laying before your Lordship what I conceive are the advantages to be gained should Her Majesty's Government decide to interfere, as well as the difficulties they would be likely to encounter before success to their interference could be assured.

The advantages I imagine would be considerable. I cannot doubt that were a Protestant Church once recognised by the Porte, numbers of Armenians, who from want of that protection do not as yet declare their adherence, would hasten to join it.

I would fain hope likewise that some commercial advantages might ensue. The Armenians are without doubt the most intelligent and industrious of the Porte's Christian subjects, and are scattered in considerable numbers throughout this vast empire.

The adoption by them of a creed on which the religious faith of the greater part of Her Majesty's British subjects is based, could not fail, I conceive, of bringing them into closer connection with British merchants trading with this country, and would thus lay the foundation for a larger development of commercial intercourse with Great Britain, which it may be hoped would extend itself by degrees to Persia and the Asiatic dependencies of Russia.

If among the advantages to be obtained I have not reckoned in the foremost place the inestimable blessing of a purer worship, it is because so sacred a subject can hardly be properly treated here.

I turn now to the difficulties of the question. I have had, as your Lordship will perceive from the previous pages, more than one opportunity of calling Rechid Pasha's attention to it before he became Grand Vizier. Without compromising in any way Her Majesty's Government, I have given His Highness my opinion that he ought to recognise the Evangelical Church as a body, and give them a representative at the Porte. Although expressing himself personally in favour of the Protestants, he has always declared this to be at present impossible; but has promised to take such measures as shall prevent their persecution for the future, and insure them the enjoyment of all their civil rights. As far as the persecution is concerned, I must do the Grand Vizier the justice to say, that a marked improvement has taken place; but the inclosed translation of a petition which His Majesty's Armenian Protestant subjects are about to present to the Sultan, will show your Lordship that they have still much reason to complain of the infringement of their civil rights. Rechid Pasha's objection to a recognition of them as a community I presume to be founded on the following reasons:—The fear of offending the French and Russian Governments by the recognition of a fresh Christian Church; the dislike of doing anything that would be unacceptable to the rich Armenian bankers, on whom the Porte is very dependent, and who have none of them as yet publicly embraced Protestantism, though one or two have been named to me as having done so privately; and that dislike of change, which is a quality inherent in the Turkish character.

That the influence of the British Government, backed, if necessary, by the other representatives of Protestant States here, would eventually triumph over these difficulties, I cannot doubt. It remains for your Lordship to decide

whether the trial shall be made. I would only venture, in conclusion, most respectfully to state my humble opinion, that once begun, the attempt must be persevered in until success is obtained; for, much as the influence of Great Britain in this country would be increased by a favourable issue, in the same proportion would it be injured were her good intentions to end in failure.

I have, &c.
(Signed) H. WELLESLEY.

Inclosure 1 in No. 75.

Memorandum on the Position of Armenian Protestants in Turkey.

THE Christian subjects of the Porte residing in Constantinople are,—

The Greeks, amounting to	85,000
The Armenians	110,000
The Armenian Catholics	16,000
The Latins	4,000

The Catholic Armenians of Constantinople acknowledge the Bishop of Rome as supreme head of the Church. Previous the 1828 they did not form a separate body from the Eutychians; and in consideration of the peculiar position in which they were placed, they were permitted by the Pope to assimilate as nearly as possible the outward forms of their religion to those of the Eutychians; thus the sacrament of baptism and marriage, with all the other sacraments and ceremonies, save those of confession and the sacrifice of the mass, were administered by Eutychian Armenian priests; and both the sects lived under the civil jurisdiction of the same Patriarch.

Although there was thus no apparent difference between them, the Armenian Catholics were summarily banished from the capital in 1828 during the absence of the Representatives of the European Powers; some of them were condemned to death; and although confiscation of property was not included in the sentence of exile, advantage was taken of the terror and confusion which ensued upon it, either to wrest their possessions from them, or to force them to sell them at a sum greatly under their real value. This catastrophe was brought about by the intrigues of their Eutychian brethren at a period when the Sultan's mind was borne down by the calamities which weighed upon his empire.

On the return of the foreign Representatives to Constantinople, the subject of this persecution was brought before the Porte, and finally, in 1831, a firman was obtained, by which the Armenian Catholics were recalled, and entirely separated from the Eutychians under a Patriarch of their own, holding his authority directly from the Pope. The only difference (however immaterial) between these and the Catholics of Western Europe is, that the mass of the former is celebrated in ancient Armenian instead of Latin, with some changes in the ceremonies of the sacrifice.

Since 1831, a great deal of the property of which the Catholic Armenians were unjustly deprived, has been restored. There is, however, a considerable portion still in the hands of the Turks. It may be mentioned as a sign of the times, that a lawsuit is at present pending between Halecl Pasha, the Sultan's brother-in-law, and an Armenian family, concerning a valuable property at Candilli, of which the former took possession at the period of the persecution.

The seceders from the Eutychian Armenian Church, commonly called Protestants, amount throughout the Empire to under 1000, of which there are about 400 at Constantinople. Besides these there are as many thousands who have secretly embraced Protestantism in the capital, with equal proportions in other parts of the Empire, such as Smyrna, Moudania, Alibazar, Trebizond, Erzeroom, &c. In order to understand the difficulty of their position, as forming a separate congregation without a spiritual chief recognized by the Porte, it may be necessary to mention the degree of civil jurisdiction exercised by the spiritual heads of the several sects residing in the capital. These are the Greek, the Armenian, the Catholic Armenian, and the Hakambashi of the Jews. The Porte holds these responsible for the good conduct of their

respective flocks, for which it extends to them the power to imprison, fine, or exile them on previous application, without power of appeal on the part of the culprit, except by abuse.

The Patriarch is generally assisted in his decision by the chief members of the community. It is a principle among the several sects to settle their differences without reference to the Turkish law; but this is generally appealed to in cases of major importance. The distribution of the taxes is also made under the superintendence of the Patriarch and the chief members of the community, and no individual can leave the capital without application made through him: neither can he engage in any trade without permission from the corporation over which he exercises an efficient religious control. The dissenters called Protestants are thus placed in a position of extreme difficulty and embarrassment, owing to the want of a spiritual chief or agent, authorized to fulfil the engagements required on their behalf by the Porte. They can neither move about nor engage in any trade except by subterfuge; while the anathema launched against them by the spiritual chief whom they have disavowed, excludes them from common consideration among their own countrymen, and sometimes from the intercourse of their friends and relations, and exposes them to the insults and injuries of the mob.

In this respect the Dissenting Armenians are less fortunate than the class of Rayas denominated Latins, amounting to about 4000 in the capital. These consisted principally of the Catholic inhabitants of the Archipelago islands, and more especially of Tinos and Syra, previously to the Greek war; and several Sclavonians, Roumeliote Catholics, and the natives of Philippopolis, having been subsequently incorporated with the sect, it was finally recognized about four years ago, under the superintendence of the Cancellier of the Roman Catholic Archbishop established at Pera. They have an acknowledged agent at the Porte, through whom all the formalities required on their behalf are fulfilled.

The good offices of Her Majesty's Embassy have been often called into action in favour of the Armenian Dissenters under circumstances of oppression which would have justified a stronger appeal to the declaration made by the Sultan concerning religious toleration. But the results of them, however beneficial in individual cases, are not sufficient to meet the daily increasing difficulties of the general question. The Dissenters, in spite of the liberal assurances extorted from the Patriarch, and the remedial measures obtained on their behalf from the Porte, are exposed to daily injury and insult, and will continue to be so until they are recognized by the Porte as a distinct sect of its Christian subjects duly represented by their spiritual chief.

The case of these Dissenters under one important aspect is unprecedented in Turkey. They form a new sect, while that of the Roman Catholics has long existed. They consist, moreover, chiefly of the lower order of the people called into notice by the persevering exertions of a class of men who are looked upon in Turkey more as outcasts of Great Britain than as the subjects of a growing nation. They have numerous enemies to cope with, no ties upon the Porte, and are countenanced through fear by only a few respectable individuals from among the sect which they have deserted, and are thus thrown upon the support of any Power that chooses to advocate the cause of simple humanity, independently of religious consideration to which the Dissenters themselves are now mostly indifferent.

Inclosure 2 in No. 75.

Petition of Armenian Protestants to the Sublime Porte.

(Translation.)

YOUR servants, faithful and humble subjects of the Imperial Government, and called Protestants, would express their most hearty gratitude for the manifold favours, protection, and deliverance shown to us, under the shadow of his Majesty the Sultan, with the endeavours of his honourable Viziers and ministers, in freeing us from the hands of those who were intent upon subjecting us to various forms of violence and molestation.

Although, however, day and night, continually, we supplicate blessings on the Royal Government in our prayers for this protection, still, owing to the extraordinary position in which we are found, on account of our religious affairs, we are incapable of fulfilling those requisitions of the Royal Government, binding upon all the servants and subjects of the Government, such as the enregistreing of births, and of those who come to Constantinople from other places; the erasing of the names of such as have died; the obtaining of passports for those who wish to travel; the becoming acquainted with the firmans of His Majesty the Sultan, and the orders of the Government, &c., which we esteem a great evil and a misfortune.

With this explanation, your servants, expressing no desire to have (besides the authorities and officers of Government) a head like a Patriarch, from among themselves, implore the mercy of the Royal Government, that the Government may be pleased to provide, in behalf of your servants, some method by which they can fulfil those duties like other Rayas, and thus again restore us once more to a new life.

And your Servants, &c.,
The Rayas, called Protestants.

No. 76.

The Hon. H. R. Wellesley to Viscount Palmerston.—(Received Nov. 4.)

(No. 91.)

Buyukdery, October 19, 1846.

My Lord,

SINCE I had the honour of addressing my despatch, No. 80, of the 10th instant, to your Lordship, your despatch, No. 16, of the 21st ultimo, transmitting to me a memorial from a committee of the Free Church of Scotland, praying for interference in favour of the Protestant Armenian Church in this country, has reached me.

I have availed myself of the opportunity thus offered, to bring again under the notice of Rechid Pasha and Aali Effendi the condition of this class of the Sultan's subjects. I have endeavoured to show them the advantages that may be insured to all parties by the Porte's recognition of them as a separate Christian community. In any other country I should flatter myself that my arguments had produced some effect. Here, all I venture to say is, that they were heard with attention, and a promise was made to take them into further consideration.

The American Missionaries having furnished me with a copy of a declaration which they had made through Mr. Carr, the American Minister, to the Porte, of their objects in coming to this country, I have the honour to add a copy of it, for your Lordship's information.

I have, &c.
(Signed) H. WELLESLEY.

Inclosure in No. 76.

The American Missionaries to the American Minister.

Constantinople, August 22, 1846.

YOUR Excellency has kindly requested of us to furnish you with a declaration of the principles which guide us in our labours as Missionaries among the Christians of the Ottoman Empire. As we freely publish these principles to the world, we also lay them most cheerfully before your Excellency.

The fundamental principle of Protestants, in common with primitive Christians, and to which we most scrupulously adhere, is, that the Word of God is the sole authority in matters of faith and religion. And we, the Missionaries, believe that the Holy Gospel contains certain great religious truths, which are

overlooked by many Christians, but that according to the Gospel it is of infinite importance for all called Christians to become acquainted with these truths. We believe that it is our solemn duty before God to teach men that the precepts of our Lord Jesus should be received with warm love, and practised with devout and hearty obedience.

Believing that many Christians have not only overlooked fundamental principles of the Gospel, but have also departed from the primitive faith of the Messiah, and have also added to it doctrines and practices of human invention as the worship of created things, and that they magnify the form over the spirit, we make it the main object of our labours to induce our fellow-Christians, in the fear of God, to study the Gospel and strictly to follow the precepts of the Lord Jesus and his Apostles and the Prophets.

As for this or that form of Church government, and the being a member of this or that Church organization, which are of such importance in the eyes of many other Christians that they consider them indispensable to the existence of a Church and to salvation, we think all such forms and external relations as of infinitely less importance than that spiritual worship which God, who is a spirit, requires of us.

The tendency, therefore, of our labours as ministers of the Gospel is to improve men's moral and spiritual character, to make men better husbands, better parents, better children, better neighbours, better subjects of the Imperial Government—to lead them to forsake swearing, lying, drunkenness, and every form of immoral conduct—and thus, by a life of purity and holiness, to furnish an example honourable to their profession of Christianity.

But in consequence of the simple fact that some Armenians have adopted from us this one principle, of taking the Bible alone as their guide in faith and practice, it is asserted and believed by many that we are Proselytes—by which accusation it is meant that we are men who endeavour to draw away members of other Churches, to attach them to our own particular Church.

Now what our object has been we have explained above: but thus to announce religious truth is not to proselyte. The endeavour to proselyte in the sense of the accusation, that is, to draw men away to our particular Church, as do the clergy of some other Churches, would be for us to turn away from our great work—the teaching of the spiritual truths of the Gospel; and we shall show that the accusation cannot be true, from its being opposed by such notorious facts as the following:—

1. There does not exist anywhere an one Protestant Church, to which we could proselyte men; the Protestant churches of different kingdoms, and Protestant churches of the same kingdom, are not connected with each other by any common form of government.

2. We cannot possibly be proselyters to any one church, because we, the American Missionaries in Turkey, belong to four different sects of Christians, though working together in harmony.

3. We have no authority or commission from any church in America, or in any other country, to make proselytes to that church. In this we differ specifically from such foreign priests as the Latins, whose acknowledged duty and commission it is to bring men into subordination to the Pope of Rome.

4. It is another fact proving we are not proselyters, that, during the twenty years we have been in Constantinople and Asia Minor, we have drawn no person away from his own Church to our own. All those Rayah Christians who have associated with us have remained in their own Church until they were excommunicated by their clergy.

5. It is another proof that we have not proselyted, that we can challenge any one to come forward and say that we have ever urged him to leave his own Church to come to ours. And this is proof that we do not, as is slanderously reported of us, make use of dishonest means, such as pecuniary temptations, to induce persons to join us.

6. On the contrary, there are hundreds of different sects, who, not understanding our principles on this subject, and the strict and holy life which the Gospel requires, have come to us to join our Church, and we have invariably refused to receive them.

7. We further mention, as a proof that we are not proselyters, the history of the Rayahs, now called Protestants by their opponents, and in an official letter of the Government. They never constituted themselves into Christian

Churches, or chose for themselves persons to become regular ministers of the Gospel, until they had been excommunicated by their own Church. They would have conscientiously remained in the Church of the Armenians that they so much loved, if the clergy of the Church would have left them unmolested, and given them freedom of conscience. But after having patiently, for several years past, endured bastinadoes, imprisonments, and banishments, the present Patriarch required them to sign a confession of faith, which he had prepared, of their belief in the worship of pictures, relics, and other such things, and he cast them with curses out of the Church because they would not sign it. We never invited them to separate, nor did they either attempt to separate themselves from their civil obedience to their Patriarchs and Bishops.

Now these Armenians, when thus, by the intolerance of their Patriarch, they have been expelled from their Church, what shall they do? They are not infidels, that they can live without the institutions of the Lord Jesus. They are not careless livers or immoral men, that they can live without assembling for the worship of God and prayer. They, therefore, now constitute separate congregations for religious worship, as the Gospel requires, and as the present and ancient laws of the empire allow.

But now let it attentively be observed, that in so doing they have not joined the Church of the American Missionaries, or any Church in America, or in any foreign land. The Missionaries have no control over the churches or congregations of Rayah Protestants, but all the members of these churches, with their pastors, are Rayahs of the Ottoman Government, with no foreign subjects members with them.

It is impossible for them to come under the control of any foreign ecclesiastical head. The Protestants have no ecclesiastical head in foreign countries to direct their affairs, like the Catholics of Utch Kelissé in Russia, or the Pope of the Catholics at Rome.

Protestants are always entirely subject to the control of the Government where they belong. All Protestant Churches in every nation are completely independent of Protestant Churches in every other nation. And therefore those called Rayah Protestants cannot have any relations of authority or control with the churches of any foreign nation whatsoever, except those of Christian love.

There is another fact from which the irreproachableness of the position we hold in Turkey may be clearly shown, viz., that even if we were proselyters (which we are not), we should be doing nothing against Mahommedan law. In accordance with that law, all that which its doctors call, technically, "infidelity," is of one sect, and all Christian sects are alike in the eye of the law. The law does not, therefore, acknowledge that one Christian sect is deserving of more favour than another. Fetvas also of the Grand Mufti have decided that Rayahs may freely adopt the religion of foreigners, and that it is not lawful for the Government to force or demand spiritual obedience of its Christian subjects to the bishops of any church.

A proof of this is found in a Fetva given in the year 1175 of the Hegira, by the Sheik of Islam, Suleiman-el-Monsuri, in reference to a controversy between the Greeks, and Greek Catholics of Aleppo and Damascus. All the Ulema or doctors of the law in Constantinople who have been consulted by the Rayah Protestants as to whether there was anything in their position contrary to Mahommedan law, have unanimously responded in the negative.

It is upon this principle of the equality of all Christian sects, that the Sublime Porte has hitherto tolerated the Latin foreign Missionaries all over Turkey; it is on the same principle also that she has tolerated Protestant Missionaries of all nations for the last thirty years. And the only ground we can imagine on which the Sublime Porte would ever think of refusing to tolerate Protestant Missionaries, might be for the sake of favouring those who oppose the Protestant principle of the supreme authority of the Word of God.

As proselytism, (which, however, we do not practise) is not illegal, it has been recently urged, as your Excellency informs us, that the conduct of some Missionaries has not been prudent. Your Excellency is well convinced that the Missionaries have been prudent. If there has been imprudence, it is in the fact, that those who have dared to bastinado, imprison, stone, banish on false pretexts, the Gospel-reading Armenians, have not been punished for one in a hundred of their offences. The daily increase of such disturbances is not owing

to the imprudence of the Missionaries, but to the exemption from punishment of those who molest the peaceable Protestants. To punish the authors of such turbulent intolerance, would not be disgracing the stronger party, but would be doing simple justice to the weaker. And when the local authorities shall begin to act in accordance with the generous principles of freedom of conscience proclaimed by His Majesty the Sultan, mobs and persecution will cease, simple justice will have been done to both parties, and no occasion will exist for charging the Missionaries with imprudence.

It is plain from what has been said that it would be contrary both to Mahommedan law and to the declarations of the Government, to force the Evangelical Armenians to do what is against their conscience and the Gospel. We are persuaded also that the attempt to do so would bring on scenes of persecution which would outrage all the nations of Europe and make the noble declarations of His Majesty the Sultan appear nugatory. And that after much embarrassment on the part of the various state dignitaries, and much suffering and misery among the faithful and innocent subjects of the Porte, the benevolent feelings of the monarch would finally prevail, and accomplish an act of mercy which, were it to come spontaneously from the Government, would excite the admiration of all the enlightened nations of the earth.

No. 77.

Viscount Palmerston to the Hon. H. R. Wellesley.

(No. 53.) *Foreign Office, November 11, 1846.*

Sir,

I HAVE received your despatches, Nos. 80 and 91, of the 10th and 19th of October, on the subject of the hardships to which certain dissidents from the Armenian Church are exposed, and reporting the steps which you have taken in their behalf.

I have to instruct you again to bring the situation of these people earnestly under the consideration of the Porte, and urgently to press the Turkish Government to acknowledge these parties as a separate religious sect, with a spiritual chief or head, and with an agent at Constantinople to transact their business with the Porte; these being privileges which all other Christian sects in Turkey are stated to enjoy. You will point out to the Turkish Ministers that the present condition of these people is wretched in the extreme, and that there is no effectual remedy for it but an arrangement of this sort; and you will at the same time remark that it would not be consistent with the benevolent and just, and therefore wise principles, which the Sultan has publicly announced as those upon which he is determined to found his administrative system, that these poor people should be left to suffer under their present oppressions.

But not only would the Sultan perform an act of wisdom and of justice in regard to his own dominions by sanctioning such an arrangement; he would also be doing that which would be highly agreeable to the British Government, and, what is of equal importance with a view to strengthen and perpetuate the connexion and intimate union between Great Britain and Turkey which is equally conducive to the interest of both countries, such an arrangement would be most eminently pleasing to the people of Great Britain, would give them a fresh interest in the Sultan's welfare, and would still further increase their sense of the importance of maintaining his Highness's authority and power unimpaired.

I am, &c.

(Signed) PALMERSTON.

No. 78.

The Hon. H. R. Wellesley to Viscount Palmerston.—(Received Nov. 22.)

(No. 104.) *Buyukdery, November 2, 1846.*

My Lord,

THE communications which I have had with Aali Effendi, respecting the Protestant Armenians, since last I had the honour of addressing your Lordship

on the subject, have been more satisfactory than I could have expected. His Excellency has promised that they shall be removed completely from under the superintendence of the Armenian Patriarch, that all their business with the Porte shall be transacted though the Ihtissab, and that they shall be allowed to choose one of their own number to represent them before the Ihtissab. In fact, they are to enjoy the same privileges as the Latins.

As this arrangement has not yet received the Sultan's formal sanction, it has only been communicated to me confidentially.

If it is carried out to the full extent promised by Aali Effendi, it is a virtual recognition by the Porte of the Protestants as a separate Christian community.

I have, &c.
(Signed) H. WELLESLEY.

No. 79.

The Hon. H. R. Wellesley to Viscount Palmerston.—(*Received January* 26.)

(No. 5.)
Constantinople, January 2, 1847.

My Lord,

I HAVE avoided occupying unnecessarily your Lordship's time, by recounting the steps I had taken in favour of the Protestant Armenians, until I could announce some positive progress made.

Aali Effendi had promised me before the Beiram, that immediately after the celebration of that feast measures should be adopted to put them on the same footing as the Latins, with the sole exception, that instead of being placed under the Pasha of Tophana for the management of their affairs, they should address themselves to the Ihtissab.

In the interval between the promise and the time mentioned for its fulfilment, a struggle was made by the Patriarch to preserve his authority over the seceders; and on reminding Aali Effendi of his engagement, I found that he had entirely changed his mind, and had no intention of keeping it.

Your Lordship's despatch No. 53 of last year fortunately reached me about this time, and enabled me to add the weight of your Lordship's opinion to my own more feeble voice. I have in consequence now the satisfaction to annex a report from Mr. Stephen Pisani, whom I have chiefly employed in this business, inclosing a memorandum on the subject drawn up in Aali Effendi's presence, and agreed to by him.

Your Lordship will see by it that the Protestant Armenians are no longer obliged to apply to the Patriarch for anything else but passports. This obligation is no doubt imposed to satisfy His Holiness, and a little more insistance might possibly have freed them from it, but it might also have compromised the advantages gained. I considered it, therefore, more prudent to content myself with what was offered—the more so, as in March next the office of the Ihtissab will be abolished, and, if necessary, other arrangements may then be pressed with advantage on the Porte.

I have, &c.
(Signed) H. WELLESLEY.

Inclosure 1 in No. 79.

M. Pisani to the Hon. H. R. Wellesley.

Pera, December 26, 1846.

Sir,

I HAVE the honour to inclose herewith, for your information, a memorandum respecting the future position of the Armenian Protestants, which I drew up, according to your instructions, in the presence of his Excellency the Minister for Foreign Affairs, in order to avoid any further misunderstanding.

After the memorandum was written I submitted it to the perusal of Aali Effendi, who kept it for some days, and has now returned it to me, fully confirming its contents, and adding, that it was word for word what he had said.

I have, &c.
(Signed) E. PISANI.

Inclosure 2 in No. 79.

Memorandum respecting Armenian Protestants.

LES Arméniens Protestants seront sous le contrôle de l'Ihtissab pour ce qui regarde leurs affaires commerciales et temporelles, à l'exception, toutefois, de leurs passeports, qu'ils prendront, le cas échéant, de la Chancellerie du Patriarcat Arménien. Mais si par hasard celui-ci refusait de les leur livrer, ou s'ils éprouvaient quelque difficulté pour les obtenir, l'Ihtissab a des instructions éventuelles de les délivrer à leur réquisition sans délai. Un Capou Oglou (agent) sera choisi et nommé parmi eux pour vaquer et soigner les affaires chez l'Ihtissab; et il leur sera aussi permis de tenir des registres séparés pour l'enregistrement des mariages, des naissances, et des morts.

No. 80.

Viscount Palmerston to the Hon. H. R. Wellesley.

(No. 33.)
Foreign Office, February 1, 1847.

Sir,

I HAVE to instruct you to thank Aali Effendi for the arrangements which have been made in favour of the dissidents from the Armenian Church, as reported in your despatch, No. 5, of the 2nd ultimo; and you will say to that Minister that Her Majesty's Government have been extremely gratified by his compliance with their wishes in this matter, and that the way in which he has settled it will be very agreeable to the English nation.

You will, of course, endeavour to improve the arrangement if possible, when the Ihtissab is abolished.

I am, &c.
(Signed) PALMERSTON.

No. 81.

Viscount Palmerston to the Chevalier Bunsen.

Foreign Office, February 9, 1847.

THE Undersigned, &c., has the honour to transmit to Chevalier Bunsen, &c., a copy of a memorandum which has been forwarded to this department by Her Majesty's Minister at Constantinople, from which the Chevalier Bunsen will perceive that the Porte has removed the Protestant Armenians from under the Armenian Patriarch as far as regards their commercial and temporal affairs, and has placed them under the controul of the Ihtissab, with whom they will communicate by an agent, to be chosen by themselves, and that it will for the future only be necessary for them to apply to the Patriarch for passports.

I have, &c.
(Signed) PALMERSTON.

Inclosure in No. 81.

[See Inclosure 2 in No. 70.]

No. 82.

The Chevalier Bunsen to Viscount Palmerston.—(Received March 22.)

Légation de Prusse, le 22 Février, 1847.

LE Soussigné, &c., a eu l'honneur de recevoir la note par laquelle son Excellence Monsieur le Vicomte Palmerston, &c., a bien voulu lui transmettre en date du 9 du courant la copie d'un mémoire expédié par le Ministre Britannique à Constantinople, dont il résulte que la Porte Ottomane a résolu de prendre des mesures propres à assurer aux Arméniens Protestans des immunités qui doivent les protéger à l'avenir contre la persécution du Patriarche et contre toute autre mesure vexatoire.

Le Soussigné s'empresse de remercier son Excellence de cette communication importante. Le Gouvernement de Sa Majesté le Roi de Prusse a toujours pris le plus profond intérêt au sort des Arméniens Protestans, qui dans les dernières années ont été exposés à des persécutions si cruelles. La résolution prise par la Porte Ottomane est une preuve précieuse de son intention sincère de faire exécuter les dispositions des lois de l'Empire, qui assurent à tous ses sujets la jouissance de la liberté des cultes. Elle doit être considérée comme étant aussi satisfaisante qu'elle est conforme aux véritables intérêts de la Porte.

Sa Majesté verra encore avec une satisfaction particulière un commencement du progrès pour la réalisation de l'objet de la Mission Spéciale, dont elle daigna charger en 1841 le Soussigné auprès du Gouvernement de Sa Majesté Britannique. Dans la note que le Soussigné, à l'ordre de son Souverain, eut l'honneur de remettre à son Excellence Monsieur le Vicomte Palmerston, en date du 16 Juillet, 1841, il est dit du but de cette mission:—

"Ce but est principalement d'obtenir de la Porte Ottomane, par le moyen des négociations communes à Constantinople, la reconnaissance de l'Eglise Protestante en Turquie comme d'une corporation religieuse à l'instar des corporations existantes des Latins, des Grecs, des Arméniens et d'autres semblables, de manière que les Chrétiens, sujets de la Porte et résidens, appartenant aux églises nationales des deux pays, soient autorisés à se constituer partout en communautés, et agir conformément à ce titre, c'est-à-dire, à acquérir des propriétés comme personnes morales, à bâtir des églises, à avoir des évêques et autres fonctionnaires ecclésiastiques, à recevoir ceux qui pourraient venir se joindre à eux, et en général de faire toutes les actions légales d'une société reconnue. Cette reconnaissance mettrait donc les membres des églises Protestantes en Turquie, simplement au pied des communautés Chrétiennes, qui constituées en corps de nation, y jouissent déjà d'une telle reconnaissance légale—parité de position, également réclamée dans le moment actuel, par la position politique et religieuse des deux grandes Puissances Protestantes de l'Europe, et par les dispositions générales du Hattichérif de Gulhané."

Par la réponse de son Excellence Monsieur le Vicomte Palmerston du 30 du même mois une parfaite solidarité fut établie entre les deux Gouvernemens pour atteindre un but si équitable et aussi conforme aux principes d'une politique sage et éclairée par des démarches diplomatiques à faire à Constantinople. Mais malgré les demandes adressées dans le temps par les deux Gouvernemens à la Porte Ottomane, la reconnaissance de la communauté Protestante comme telle en Turquie, n'a pu encore avoir lieu. L'argument principal opposé à la demande des cours, fut celui que la Porte ne saurait reconnaître une communauté Protestante qu'autant qu'il y aurait des Rayahs Protestans en Turquie. Il est évident, que jusqu'ici cet argument reposait sur un cercle vicieux. On dit qu'il ne peut pas y avoir de communauté Protestante reconnue, parce qu'il n'y a pas de Rayahs Protestans: mais il ne peut pas y avoir des Rayahs Protestans, précisément parcequ'il n'existe pas une protection légale pour des Chrétiens de cette confession, tandis que les chefs des autres communautés Chrétiennes, et même de la communauté Juive, sont munis de pouvoirs si étendus, que l'existence civile et même la vie de ceux qui, profitant des dispositions de l'Edit de Gulhané, pourraient vouloir les quitter, sont à la merci de leurs anciens chefs spirituels.

La résolution digne d'éloges, de la Porte Ottomane, relative aux Arméniens

Protestans, résolution si conforme aux hauts sentimens de sagesse et de humanité manifesté dernièrement par d'autres actes de ce Gouvernement, parait au Soussigné présenter maintenant l'éventualité dont la Porte a dans le temps déclaré elle-même vouloir faire dépendre sa reconnaissance de la communauté Protestante dans l'Empire.

Il semble donc évident au Soussigné, que la Porte ni ne pourra ni ne voudra se soustraire à donner à la résolution, dont le Principal Secrétaire d'Etat de Sa Majesté Britannique a bien voulu donner connaissance au Soussigné, tout le développement nécessaire à assurer en même temps son exécution pleine et entière, et l'accomplissement de l'engagement général pris par la Porte en 1841 vis-à-vis des deux Gouvernemens.

En premier lieu, quant à la reconnaissance de la communauté Protestante des Arméniens, elle devra être dans ce but aussi durable, perpétuelle et complète que l'est celle des autres confessions Chrétiennes. Ainsi, par exemple, le pouvoir laissé encore au Patriarcat de donner des passeports, ne parait devoir continuer, qu'autant que les Arméniens Protestans en désireraient eux-mêmes la continuation. Également, il parait devoir s'entendre de soi-même que cette reconnaissance soit générale, de manière que dans toute l'étendue de l'Empire Turc, où se trouvent actuellement, ou se trouveront dans l'avenir, des individus Arméniens appartenant à la confession Protestante, ils jouiront de la même protection aussitôt qu'ils seront reconnus former part de la communauté générale.

En termes généraux, le principe à suivre parait devoir être celui-ci: que la communauté Protestante des Arméniens jouisse des mêmes droits que les autres communautés Chrétiennes de l'Empire, ayant son organisation intérieure, et des organes et agens auprès de la Sublime Porte, à l'instar de celles-ci. En second lieu, cette reconnaissance devra être considérée comme la reconnaissance du principe général mis en avant en 1841 par les deux Gouvernement.

En recommandant ces réflexions à la considération bienveillante et à la haute sagesse de son Excellence Monsieur le Vicomte Palmerston, le Soussigné, &c.

(Signé) BUNSEN.

No. 83.

Viscount Palmerston to the Hon. H. R. Wellesley.

(No. 85.)

Sir, *Foreign Office, March 22, 1847.*

I COMMUNICATED to the Prussian Minister at this Court a copy of the memorandum respecting the immunities granted to the dissidents from the Armenian Church inclosed in your despatch No. 5, of the 2nd of January of this year.

I have since received from M. Bunsen the note of which I inclose a copy for your information; and by which you will perceive that the Prussian Government look upon the concessions now granted to the dissidents from the Armenian Church as an admission on the part of the Porte of the existence of a Protestant Rayah Community in Turkey, and as thereby binding the Porte, in virtue of what passed in the year 1841, to recognize Protestants as separate communities in the Ottoman dominions.

You will find in my despatches to Viscount Ponsonby, Nos. 187, of July 26, 1841, and in Viscount Ponsonby's despatches to this office, 284, 288, of the 8th, and 15th of September of that year, an account of the circumstances to which M. Bunsen now refers.

I have to instruct you to place yourself in communication with the Prussian Minister at Constantinople, and to concert with him the best means of carrying into effect the arrangement pointed out in M. Bunsen's note, as well with regard to the dissident Armenians as with regard to Protestant communities in general.

You will bear in mind that what Her Majesty's Government wish is that the Protestant subjects of the Porte, whether Armenians or others, should be

acknowledged as a separate community in the same manner as the Roman Catholics and the Greeks, and the regular Armenians, and should be placed in the enjoyment of the same privileges. Probably the Bishop of the United Church of England and Ireland in Jerusalem might be considered to be their religious chief or patriarch.

I am, &c.
(Signed) PALMERSTON.

No. 84.

The Hon. H. R. Wellesley to Viscount Palmerston.—(Received April 1.)

(No. 89.) *Constantinople, March 15, 1847.*

My Lord,

THE position of the Protestant Armenians is, in consequence of your Lordship's kind interference in their behalf, sensibly ameliorating. Attempts are occasionally made to annoy them, but their complaints are listened to, and I have much pleasure in inclosing the translation of a letter that has lately been addressed by the Porte to the Governor of Nicomedia, in consequence of a statement that I had thought it my duty to make to Aali Effendi of attempts having been made to prevent Protestants residing in that town from assembling for public worship.

I have, &c.
(Signed) H. WELLESLEY.

Inclosure in No. 84.

The Grand Vizier to the Governor of Nicomedia.

(Translation.)

I HAVE received the collective despatch written to me by your Excellency and the Naib (Judge), dated 23d of Safer, respecting the place of worship and the burying place chosen by those Armenians residing at Nicomedia, who lately became Protestants. The system you have hitherto followed is sound, and especially with respect to the burying ground is, to be sure, highly convenient. It is superfluous to tell you that the benevolent intentions of our master, His Imperial Majesty, being that all classes of his subjects should be treated with equal justice and equity, it becomes clear that preventing those people from exercising their religious duties is contrary to that principle of equity: consequently it is necessary to prevent anybody from molesting them when they meet to exercise among themselves their religion, and the measures of precaution your Excellency is taking on that score are very wise. And so long as they behave within the limits of submission, honesty, and fulfil the prescribed duties of faithful subjects, you are to afford them every protection and assistance.

There may be among them some who will undertake to seduce the other Armenians, and insult their religion, and attack their honour. In such a case, on the latter's complaining to your Excellency, you will immediately ascertain the fact, and proceed to their punishment; because, they being all of them subjects of the Sublime Porte, they must enjoy the same degree of protection.

I leave to your judgment the propriety of well inculcating to the Armenian Patriarch, as well as to the people of an intelligent mind, that to persecute the Protestant Armenians is naturally making them persevere more and more in the religion they have adopted; and therefore they must behave with mildness.

No. 85.

Viscount Palmerston to the Hon. H. R. Wellesley.

(No. 93.) *Foreign Office, April 3, 1847.*

Sir,

I HAVE to instruct you to thank the Porte for the further proof of friendly interest as regards the wishes of the British Government, which it has shown by the instructions sent to the Governor of Nicomedia in favour of the dissident Armenians in that Town, as reported in your despatch No. 98 of the 15th of March.

But as regards the future prospects of this class of the Sultan's subjects, I think it necessary to observe that it is desirable to endeavour at once to obtain from the Porte a formal consent to acknowledge as a separate and independent community the Armenian Dissenters, and any other parties dissenting from the Greek, Latin, or other Churches, to whom the general term of "Protestant" community may be applied.

I am, &c.
(Signed) PALMERSTON.

No. 86.

Viscount Palmerston to the Hon. H. R. Wellesley.

(No. 108.) *Foreign Office, April 3, 1847.*

Sir,

I HAVE to instruct you to endeavour to ascertain what are the precise religious tenets of the dissenters from the Armenian Church, and in what points they differ from those of the Catholic, or of the Schismatic Armenians. I assume that the Dissenters have one common profession as regards matters of faith, and one common rule of practice; but if that should not be the case, you will state what are the different sections into which the Dissenters may be split, and, as far as possible, the numerical amount of each section.

I should also wish to have a similar report with regard to any other sections who may have withdrawn themselves from the communion of any other of the recognized Christian societies in Turkey.

I am, &c.
(Signed) PALMERSTON.

No. 87.

The Hon. H. R. Wellesley to Viscount Palmerston.—(Received May 5.)

(No. 138.) *Constantinople, April 18, 1847.*

My Lord,

AT the time I had the honour to receive your Lordship's despatch, No. 85, inclosing the copy of a note to your Lordship from the Prussian Minister in London, expressive of his Excellency's wishes in regard to persons professing the Protestant Faith in this country, the Prussian Chargé d'Affaires here was labouring under a severe domestic affliction, which, together with my own occupations, prevented my seeing him on the subject until to-day. I immediately informed him of what had taken place between Aali Effendi and myself since the receipt of your Lordship's above-mentioned despatch, and I am now about to state the same for the information of Her Majesty's Government.

Upon informing Aali Effendi of the wishes of Her Majesty's and the Prussian Governments on this subject, his Excellency stopped me at once by saying, that he had already heard about it from your Lordship, through Prince Callimachi, and that he had also directed the Turkish Envoy in London to convey his answer to your Lordship. I judge, from the tenor of the Ottoman Minister's language, that this answer is so far unfavourable that it expresses his conviction that the time is not arrived when the Porte can safely grant what Prince Callimachi had been desired to ask. His Excellency's arguments to me

were to the following purport. The Protestants in the empire at this moment are few in number. The concessions we have already made to them have caused great excitement among their brethren from whom they have seceded. To do more at the present moment would be to fan the flames of discord, and retard rather than assist any addition to their present numbers. We are well inclined towards the Protestants, and we will answer for their being no more persecuted. Let them be content for the present with what they have got; as their numbers increase, their voice will become more powerful.

Notwithstanding this language I have pressed Aali Effendi to do something more towards the completion of a work which Her Majesty's and the Prussian Governments have so much at heart, and I think that I can venture to assure your Lordship that very shortly the dissident Armenians will be relieved from the only regulation which still makes them dependent on the Armenian Patriarch, viz., taking their passports from him; that they will be allowed to buy a house which they may fit up as a church, that they will be permitted to name one of their own body to represent them at the Porte, and that orders will be sent to all places in which they reside in any numbers to desire the authorities to recognise them as a separate community, and to ensure them perfect liberty of worship and freedom from persecution.

I do not think, my Lord, that more can be obtained for the present, and the Prussian Chargé d'Affaires agrees with me in this opinion. When a house is once purchased for a church no difficulty will be made to pulling it down in a year or so and to building a regular church upon the same spot; and I feel sure that the same facilities would be granted in the provinces in any places where the congregation is sufficiently rich or numerous to make the required purchase.

With respect to the nomination and recognition by the Porte of a spiritual head, the difficulties will be greater. Your Lordship's suggestion of the Bishop of Jerusalem would never I am afraid be listened to. The Turkish Ministers would never allow any but a Turkish subject to possess the power and authority that the head of a church must ever enjoy. At all events the realisation of such a scheme is at present impossible, because as far as I known none of the dissident Armenians have adopted the ritual of the Anglican Church.

I am happy to be able to close this despatch with a proof that the assurance given by the Sultan's Ministers that the Protestants shall not be persecuted in the Ottoman Empire, is not, what is too often the case in Turkey, a dead letter. I have the honour to inclose copies of a statement which was lately sent to me of the persecutions undergone by the Protestants in Hasbeya, and of a petition presented to the Sultan by one of their number. Upon sending to Aali Effendi upon the subject, I found that instructions had already been sent to the Pasha of Damascus ordering him to protect all the Sultan's subjects equally and to permit no restriction on their religious worship. Your Lordship will find a copy of these instructions annexed.

I have, &c.
(Signed) H. WELLESLEY.

Inclosure 1 in No. 87.

Memorandum respecting the persecuted Hasbeyan Protestants.

Beyrout, February 1847.

ABOUT three years ago a portion of the inhabitants of Hasbeya in the Pashalic of Damascus, seceded from the Greek Church and established Protestant worship. Their worship was conducted, at their request, a part of the time by American Missionaries, The congregation averaged about a hundred, and the number of seceders of all ages was more than a hundred and fifty. A school was established for their children, with one of their number for a teacher.

At the end of three or four months opposition from their townsmen, after having subjected them to much insult and threatening, and even beating, became so violent that they felt themselves no longer safe, and fled from the town. In consequence of representations from the English and Prussian Consuls-General, the Pasha of Damascus at length deposed the Governor of Hasbeya for his inefficiency in protecting them; and after two months' exile

hey were allowed to return to their homes, and their public worship and their chool were resumed.

But though their enemies were then kept in abeyance, opposition was not stopped, and at length, in consequence of it, the new Governor was deposed. Then the persecution broke out with renewed violence. Their place of worship was assailed by a mob while they were assembled on the Sabbath; they were stoned in the streets and their lives often threatened, until they were at last obliged to flee with the greatest precipitation by night.

Upon their making application to Khalil Pasha, then at Beyrout in command of the Turkish fleet, he issued strong instructions to the Pasha of Damascus for their protection from persecution, the British and Prussian Consuls-General both urging him to such a step. But the Pasha's orders were not executed; it is generally believed, indeed, that they were secretly accompanied by counter-orders. Hence the refugees, at the end of a second exile of near two months, found themselves without a prospect of relief, and felt constrained, some by poverty, others by the prospect of utter ruin to their business, and all by the distress of their families, left in the power of their enemies, to yield a partial conformity to the Greek Church. Their conformity extended little further than to an occasional attendance at the churches; but they were obliged to abstain from all religious meetings among themselves except in the greatest secresy, and could have no school for their children. This was in February 1845.

The war between the Druses and Christian which occurred not long after, broke up an organization of young men, which had been the principal organ of persecution, and the Protestants were able again, though with a good deal of caution, to meet together for spiritual improvement. The disarming of their townsmen in the fall of the same year, relieved them still farther from apprehension, and their school was again opened. Their spiritual teachers they again invited from Beyrout, and their invitation was at length acceded to, so that they had again the bread of life broken to them for several months, sometimes by native preachers, and sometimes by American Missionaries.

But of a sudden persecution again broke out. The Governor failing by persuasion and threats to secure their submission, marched them under a guard of armed men (Mahommedan though he was) to the Greek Church, and thus effected a forced conformity. Their school was broken up, its teacher imprisoned, and the severest threats held over them if they attempted again to meet for religious purposes. This was in the summer of last year, almost immediately after the arrival of Safety Pasha at Damascus. Hitherto the agents of persecution had been the populace, with only the connivance of the Governor. Now the Governor was the persecutor, acting as he then and since has uniformly declared, under positive orders from his superiors. Until the present time the condition of things has not changed. One of the Protestants, (the one now going to Constantinople) succeeded indeed in holding out for the time, but he was soon imprisoned and chained in a dungeon, on a forged pecuniary claim, and at last, three weeks ago, he was constrained by fear of danger to go to the Greek Church.

Until now, however, as many as eighteen men and eight women have refused to confess, and thus have avoided the distinctive act of conformity to the Church. Connected with these are about twenty children, so that the community now consists of about fifty souls; without reckoning many who are only waiting for more favourable times to declare themselves.

It is to be noted that these seceders have not from the first been charged with any crime or disorderly conduct whatever, except in the matter of religion.

As there are in Syria no municipal regulations in reference to passports, marriages, or burials, to interfere with religious toleration, what is needed in the present case is simply an effective order from the Sultan to the Pasha of Damascus to protect these Protestants from all persecution and disabilities in the enjoyment of their religious privileges. But that such an order may be effective, it is quite necessary that the British Consul-General should have specific instructions to see that it be executed. Without this authority for energetic interference on his part, there is very little reason to hope that an order, however strong, will be attended with any benefit.

Inclosure 2 in No. 87.

Petition of the Hasbeyan Protestants to the Sublime Porte.

. . . . THE petition of their servants is that your servants belong to Hasbeya, of the Pashalick of Damascus, in Syria, are subjects of the Sublime Porte, and were formerly of the Greek Faith. For three years past they have been zealously engaged in the reading of the Holy Gospel, and walking according to its precepts. On that account they have been exposed to many and strange forms of violence and suffering, and especially dating from eight months back, the Governor of Hasbeya, his Excellency Emir Saad-el-Deen, compelled us by force with the aid of ten or fifteen Mussulmans of his own suite and others, to go to the Greek Church, and to worship according to the rites of that Church. Besides this he forbade us to read the Gospel, or that any two of us should meet for prayer; and threatened that any one who should dare to confess himself of the Evangelical party should be killed. He also put some of your servants into prison, and kept us there on false pretences, and thereby led many of us to abandon our homes by flight, and the condition of the remainder with their wives and children, became desolate in the extreme. All these things the above-mentioned Governor pretended that he was doing by order of his Excellency the Pasha of Damascus.

In making these things known, it is the prayer of your servants that to the end they may be delivered from the above-mentioned vexations, a royal letter may be issued in the Imperial mercy, and your servants be restored to new life.

(Signed) The Rayah Readers of the Gospel at Hasbeya.

Inclosure 3 in No. 87.

The Grand Vizier to the Pasha of Damascus.

(Traduction.) 20, *Rébi-ul-akhir* 1263, 6 *Avril*, 1847.

LES Rayahs du district de Hasbéya viennent de présenter une requête dans laquelle ils ont exposé ce qui suit:—

Depuis trois ans, disent-ils, nous lisions l'Evangile, et nous exercions notre culte dans nos maisons. Mais depuis sept à huit mois, Saad-el-Deen Bey, Gouverneur du district, se permet de nous forcer à aller à l'Eglise Grecque, et de s'opposer à ce que nous lisions l'Evangile dans nos maisons. Plus encore, il va jusqu'à donner des ordres calculés à faire entendre que ceux parmi nous qui confessent la Communion Evangélique seront punis de la peine capitale, et sous divers prétextes il nous jette dans les cachots. En un mot, il exerce envers nous toutes sortes de violences; de manière que quelques uns de nous ont du s'expatrier, et ceux qui restent se trouvent, eux et leurs familles, dans une grande détresse. Nous supplions donc votre Altesse de vouloir bien faire cesser la persécution dont nous sommes les objets."

Ce que l'on doit comprendre de cette supplique, c'est que les pétitionnaires sont du nombre de ceux qui ont embrassé dernièrement le Protestantisme. Il faut, certes, supposer que les violences dont ils parlent ne sont pas littéralement vraies; mais on ne peut pas croire non plus qu'elles soient tout-à-fait dénuées de fondement; car même ici la nation Arménienne exercerait beaucoup de violence envers les Arméniens devenus depuis peu Protestans, si nous ne les empêchions pas. Nous ménageons les deux parties autant qu'il est possible. Il est superflu d'observer à votre Excellence que comme chaque communion Chrétienne trouve un appui auprès d'une Puissance Etrangère, en raison de la conformité de cette communion avec celle de telle ou telle puissance, la conversion des Arméniens au Protestantisme ne produira pas, après tout, un grave inconvénient sous le rapport politique. Mais si, au contraire, on persécute les Arméniens pour les forcer à changer de religion, cette persécution fera qu'ils y persisteront encore davantage, elle amènera une intervention étrangère et leurs plaintes, en augmentant de plus en plus, auront pour résultat leur reconnaissance comme une nation distincte, à l'instar des Arméniens Catholiques. Voilà ce que nous présumons, à en juger de cet état de choses.

Votre Excellence voudra bien faire donc des recherches minutieuses sur ce qui concerne les Arméniens dont il s'agit; elle agira envers eux avec cette sagacité et cette prudence qui la caractérisent; et trouvant que la persécution dont ils parlent est réelle, elle prendra de sages mesures pour la faire cesser et pour protéger en même tems les autres Arméniens aussi, et tout cela de manière à éviter du scandale et des désordres.

No. 88.

The Hon. H. R. Wellesley to Viscount Palmerston.—(*Received May* 5.)

(No. 142.)

My Lord, *Constantinople, April* 19, 1847.

I HAVE the honour to inclose herewith the letter from Aali Effendi to Prince Callimachi on the subject of the Armenian Protestants referred to my despatch No. 138.

I regret that I have no time by this opportunity to make any comments on the exaggerated statements contained in this letter.

I have, &c.

(Signed) H. WELLESLEY.

Inclosure in No. 88.

Aali Effendi to Prince Callimachi.

Mon Prince, *Le* 17 *Avril*, 1847.

JE réponds aujourd'hui à la dépêche que vous m'avez fait l'honneur de m'envoyer en date du 2 Mars relativement aux Arméniens Protestans. J'ai reçu et lu avec la plus grande attention copie de la note adressée en dernier lieu à ce sujet par M. Bunsen au Ministre des Affaires Etrangères de Sa Majesté Britannique.

Vous connaissez trop le principe de tolérance dont notre auguste Souverain et son cabinet actuel sont animés pour que j'aie besoin de m'étendre longuement sur les intentions bienveillantes du Sultan envers cette classe de ses sujets. Sa Majesté leur accorde la même protection qu'à tous les autres. Une partie de la note même de M. Bunsen vient à l'appui de cette assertion. En effet, la Sublime Porte a pris tout récemment des mesures propres à rendre ces Arméniens aussi indépendans de leur ancienne église, que leur état actuel le comportait. Leurs mariages, l'enterrement de leurs morts, et leurs affaires civiles se font sans la moindre intervention du Patriarcat Arménien. Ils exercent leur religion aussi librement que les autres Chrétiens de l'empire. Quels plus grands avantages pourrions-nous leur accorder. Leur permettre de bâtir des églises, créer des évêques, entretenir un patriarcat? Mais ce serait leur accorder l'impossible. Leur nombre s'élève à peine à Constantinople à cent cinquante individus, et parmi eux il n'y a pas un seul homme qui ait quelque fortune. Tous sont des gens sans éducation, sans moralité, et sans fortune.

Ne croyez pas qu'ils embrassent le protestantisme par conviction ou par quelque connaissance. Les uns abandonnent la religion de leurs parens à cause d'un mécontentement contre leurs prêtres, d'autres y sont entraînés par l'appât de quelque argent que les missionnaires Américains ne leur épargnent point au premier moment.

Je ne saurais vous peindre la désolation, la douleur, la confusion et la destruction que toutes ces conversions amènent dans les familles des convertis. Les mères pleurent la perdition de leurs fils, les épouses se séparent de leurs époux, les enfans fuient le toit paternel. Voilà l'état de leur vie domestique. Venons à présent aux embarras continuels qu'ils créent aux autorités. Ils sont tous les jours en querelle avec leurs anciens co-réligionnaires qui ne valent pas mieux qu'eux: ils se battent dans les rues, se cassent réciproquement le cou, et viennent ensuite se plaindre à la Porte. Eh bien! que résulte de tout cela? C'est qu'ils ne sont pas encore unis pour former un corps complètement à part: c'est qu'il leur faut encore du tems. Mais, enfin je mets de côté toutes ces considérations, et j'entreprends de vous en exposer d'autres d'un ordre plus élevé.

Vous savez, mon Prince, que malgré le principe de tolération dont je vous

parlé plus haut, nous sommes quelquefois obligés, comme les Gouvernemens des pays même les plus civilisés, de marcher avec ménagement. Vous savez aussi que les Arméniens schismatiques sont cent mille fois plus nombreux que leurs enfans Protestans. Toute concession faite en faveur de ces derniers leur paraît un affront sanglant à leur religion et au corps de leur nation, et cette fausse interprétation que leur éducation encore bien imparfaite leur fait donner aux actes les plus innocens du Gouvernement, les conduit à s'éloigner de lui et à chercher ailleurs un appui à la conservation de leur religion.

Ainsi la Sublime Porte, toute désireuse qu'elle soit de prouver à l'Europe civilisée combien elle veut traiter tous ses sujets indistinctment sur un pied d'égalité la plus complète, se trouve quelquefois arrêtée par ces considérations majeures.

Mais le Gouvernement de Sa Majesté est-il pour cela décidé à arrêter indéfiniment le cours des choses? Pas le moins du monde. Il a fourni une preuve éclatante de son désir de faire jouir progressivement les Arméniens Protestans de toutes les immunités des autres Chrétiens, en leur donnant tout ce que la prudence, la circonspection, et l'état présent de leur communauté, permettaient de leur accorder. Ce que la Sublime Porte veut maintenant, c'est qu'on lui laisse le tems d'aller plus loin, sans compromettre ses intérêts, sans froisser l'amour de ses sujets.

Ayant eu l'honneur d'être un des Collègues de M. Bunsen pendant trois ans, j'ai su apprécier les hautes qualités, et l'immense talent qui le distinguent. En conséquence, je n'hésite point à soumettre toutes ces considérations au jugement éclairé et impartial de ce diplomate distingué, et de vous autoriser à lui lire cette dépêche, si vous le croyez à propos. Vous pouvez la lire également à Lord Palmerston.

Agréez, &c.
(Signé) AALI.

No. 89.

Viscount Palmerston to Lord Cowley.

(No. 144.)
My Lord, *Foreign Office, May 7, 1847.*

WITH reference to your despatch No. 138 of the 18th of April, I have to instruct your Lordship to thank the Porte for the instructions which it appears to have sent of its own accord to the Pasha of Damascus for the protection of the Protestants in the Hasbeya from the persecutions to which they had been exposed, and for securing to them, in common with all classes of the Sultan's subjects, the free exercise of their religious worship.

I am, &c.
(Signed) PALMERSTON.

No. 90.

The Hon. H. R. Wellesley to Viscount Palmerston.—(Received May 21.)

(No. 154.)
My Lord, *Constantinople, May 3, 1847.*

I HAVE the honour to inclose the translation of a letter of thanks which has lately been addressed to me by the chiefs of the Protestant Armenians, expressive of the thanks of that community for the assistance that has been rendered them by this embassy, under the sanction of Her Most Gracious Majesty, and Her Majesty's Government.

Since I last had the honour of addressing your Lordship on this subject, I have had some further conversation with Aali Effendi respecting it, and I expressed my surprise that he should have spoken in such virulent terms of this class of the Sultan's subjects in his letter to Prince Callimachi, a copy of which I had the honour to inclose in my despatch No. 142. I said that my information (and I had been at some pains to inquire into the truth of it) enabled me to contradict most positively what had been reported to his Excellency respecting the immorality of the dissident Armenians. They were, it is true, poor; but a most quiet and inoffensive class. The disturbances of which Aali Effendi

complained, were raised by those who would crush and destroy them if they could. Aali Effendi answered that there was not a day passed during which his time was not taken up by some complaint or other against them. I cautioned his Excellency against mistaking complaints for proofs, and I added that I was convinced that upon a fair inquiry, and I was sure that his Excellency would allow of no other, it would be clearly seen that the Catholic and schismatic Armenians were the aggressors, and not the Protestants.

I again expressed my hope that the latter, and indeed any other class of the Sultan's subjects who chose to embrace Protestantism, would be recognised by the Porte as Protestant communities, and be allowed the same immunities, rights, and privileges, as the other Christian sects. Aali Effendi assured me that it was so already; that he considered the Protestants as completely independent of their former co-religionists; that they might buy a house and convert it into a church; and that the Government were disposed, whenever their number increased sufficiently, to recognise a spiritual head.

I am occupied in collecting the information required by your Lordship's No. 108. Whenever it is obtained, I propose asking the Porte to send instructions to the Governors of all places where a Protestant community may exist, enjoining equal and positive protection of its members.

The Prussian Chargé d'Affaires and myself have also in view the purchase of a piece of ground to be converted into a Protestant cemetery. The place where Protestants are now interred is liable to every sort of desecration; and I would respectfully ask your Lordship whether Her Majesty's Government would be willing to bear a part of the expense of this purchase.

I have, &c.
(Signed) H. WELLESLEY.

Inclosure in No. 90.

The Protestant Armenians to the Hon. H. R. Wellesley.

(Translation.)
Most Honourable Sir, *Constantinople, April 22nd, 1847.*

THE numberless blessings we have received from the infinite goodness of God, and the mercies which, through various instrumentalities, He has bestowed upon us, his unworthy servants, place us under obligations of unceasing gratitude and thanksgiving.

And especially who of us can sufficiently praise him for all the favours he has shown us during the past year, both by means of your Excellency's kind and efficient efforts, and also those of the Honourable Sir Stratford Canning, your predecessor in office, under the instructions of Her Britannic Majesty's Government. It is with the view of expressing with profound humility our sense of obligation, and gratitude to Her Majesty's Government, as well as to yourself personally that we, Evangelical Christians of the Armenian nation, and subjects of the great Ottoman Government, address to your Excellency the present communication.

We feel bound to acknowledge, that, as a father pities his children, so your Excellency has extended unto us your distinguished assistance. Through the interposition of the British Legation, we have been permitted to receive back again our brethren who were imprisoned at different times, and who were groaning as sacrifices under the unmerciful violence of our enemies. Through the same interposition our closed shops were opened again, and the privilege was granted to us of labouring in quietness for our sustenance, as good and peaceable citizens. But why should we prolong our words: Through your kind influence we now possess all quietness and happiness; and what is more than all besides, we are permitted to act according to our own religious convictions, "maintaining consciences void of offence, both towards God and towards man." For it was on this account, that all these troubles came upon us, which we endeavoured to bear in patience, remembering that we must obey God rather than men; and that it would be a grievous thing for us to forsake the simple truths of God's word and follow the traditions invented by man; and thus load our consciences with guilt, and eternally perish. But blessed be our Heavenly

Father, that, through the merits of "the only mediator between God and man, —the man Christ Jesus,"—he showed his infinite mercy towards us, and called us from darkness unto his marvellous light, and directed us sinners into the way of salvation.

And we, Evangelical Christians of the Armenian nation, do hereby acknowledge that we are under the greatest obligations to Her Majesty the Queen, and her noble-minded Minister Lord Palmerston, as well as to your Excellency, for the infinite kindness and favour shown to us. And we hope that this our brief note of thanks may be acceptable to Her Majesty's Government, and that Her Majesty, forgiving the boldness of her grateful servants, will condescend always to hold them in her remembrance. And for her long life, and for the stability of her Throne and Government, and for every heavenly blessing, the Evangelical Armenian Church will not cease to pray; as they do also for the long continuance of your Excellency in the enjoyment of your high office.

In behalf of the whole Evangelical Armenian Church,

(Signed) H. SYMON, *Presbyter.*
B. ASADOM, } *Deacons.*
H. S. MUGURDICH, }
E. VERTANES, }
Y. ZENOP, } *Committee.*
S. STEPHAN, }

No. 91.

Viscount Palmerston to Lord Cowley.

(No. 158.)

Foreign Office, May 27, 1847.

My Lord,

I HAVE to acquaint your Lordship that Her Majesty's Government approve of the further representations which you have made to Aali Effendi in favour of Protestant subjects of the Sultan, as reported in your despatch, No. 154 of the 3rd instant.

Her Majesty's Government also concur in the propriety of your endeavouring, in conjunction with the Prussian Minister, to purchase ground for a Protestant cemetery; and they will be prepared to sanction a moderate outlay for that purpose.

I am, &c.

(Signed) PALMERSTON.

No. 92.

Lord Cowley to Viscount Palmerston.—(Received July 23.)

(No. 206.)

Therapia, June 30, 1847.

My Lord,

IN obedience to the instructions contained in your Lordship's No. 108, I have the honour to forward a report on the religious tenets of the dissenters from the Armenian Church.

This report, which has been drawn up with great care, and after much inquiry, by Mr. Alison, will also give your Lordship some general information respecting the other recognized Christian societies in Turkey; but I should observe that, with respect to sections from them, none can actually be said to have occurred since the Turks obtained possession of this empire. The recognition of the Armenian Catholics as a separate community in 1831 can hardly be regarded as a fresh separation, inasmuch as they had been recognised as Roman Catholics, though under the same Patriarch with the schismatic Armenians, from a very remote period.

I have, &c.

(Signed) COWLEY.

Inclosure in No. 92.

Memorandum on the Religious Tenets of the Armenian Dissenters.

THE precise religious tenets of the dissenters from the Armenian Church are contained in the following confession of faith, as published by the Evangelical Armenian Churches in Turkey, in a pamphlet entitled "Hay dar Arrotun," and of which a translation was also published in the Report of the American Board of Commissioners for Foreign Missions for the year 1846. The American Missionaries who are best informed on this subject, are not aware of any other profession as regards matters of faith, nor any rule of practice which divides the dissenters from the Armenian church into different sections.

Confession of Faith.

I believe in the existence of one only living and true God, the Creator, Preserver, and Governor of the universe; omnipotent, omniscient, omnipresent; self-existent, independent, immutable; possessed of infinite benevolence, wisdom, holiness, justice, mercy, and truth; and who is the only proper object of worship.

2. I believe that God exists in three persons, the Father, the Son, and the Holy Ghost; and that these three are one God.

3. I believe that the Scriptures of the Old and New Testaments were given by inspiration of God, and are a revelation of his will to man, and the sufficient and only rule of faith and practice.

4. I believe that mankind in their natural state are destitute of holiness and entirely depraved, and justly exposed to the divine wrath.

5. I believe that the Lord Jesus Christ, perfect God and perfect man, is the only Saviour of sinners, and the only Mediator and Intercessor between God and man; and that by his perfect obedience, sufferings, and death, he made full atonement for sin; so that all who believe in Him will assuredly be saved; and that there is no other sacrifice for sin.

6. I believe that, in consequence of the utter wickedness of man, it is necessary that all should be regenerated by the power of the Holy Ghost, in order to be saved.

7. I believe that we are justified by the righteousness of Christ alone, through faith, and not by any fastings, alms, penances, or other deeds of our own; and that while good works are inseparable from true faith, they can never form the meritorious ground of salvation before God.

8. I believe that holiness of life, and a conscientious discharge of the various duties we owe to God, to our fellow-men, and to ourselves, are not only constantly binding upon all believers, but essential to the Christian character.

9. I believe that besides God, no other being is to be worshipped and adored; and that each person in the sacred Trinity is worthy of our worship; which, to be acceptable, must be offered through no other mediation than that of Jesus Christ alone; and that the use of relics, pictures, crosses, and images of any sort, in any act of worship, and of the intercession of the Saints, is directly contrary to the Scriptures, and highly displeasing to God; and that prayer for the dead is not authorized in the Word of God.

10. I believe that there will be a resurrection of the dead; both of the just and of the unjust, and a day of judgment, and that the happiness of the righteous, and the punishment of the wicked commence at death, and continue without end.

11. I believe that any number of believers, duly organized, constitute a Church of Christ, of which Christ is the only head; and that the only Sacraments of Christ's Church are Baptism and the Lord's Supper; the former being the seal of the covenant, and a sign of the purifying operation of the Holy Spirit, and the token of admission into the visible Church; and the latter, in showing forth by visible symbols the death of Christ, being a perpetual memento of his atoning love, and a pledge of union and communion with Him, and with all true believers.

12. I believe that the Gospel is the chief instrument appointed by Christ for the conversion of men, and for the edification of his people, and that it is

the duty of his Church to carry into effect the Saviour's command:—"Go ye into all the world, and preach the Gospel to every creature."

By comparing this document with the standards of the Armenian, Armenian Catholic, and Greek Churches, the following prominent differences appear.

1. The Evangelical Armenians recognize but one Mediator, that is Christ, while the others acknowledge all the Saints as Mediators.

2. The Evangelical Armenians consider it unscriptural to pray for the dead, while the others make prayer for the dead a religious duty.

3. The Evangelical Armenians believe God to be the only proper object of religious worship, and that this worship is to be performed without images, pictures, or similitudes of any sort, while the others hold to the worship of saints and angels, and also of crosses, relics, and pictures.

4. The Evangelical Armenians believe that Jesus Christ appointed but two sacraments in his church: Baptism and the Lord's Supper; while the others hold to seven sacraments.

5. The Evangelical Armenians believe Baptism to be a sign of the purifying operation of the Holy Spirit, and the Lord's Supper to be an ordinance showing forth by visible symbols the death of Christ, while the others believe Baptism to possess a purifying efficacy in itself, and that the bread and wine of the Lord's Supper are changed into the real body and blood of Christ, which are offered on each new observance of this ordinance as a real sacrifice for sin.

6. The Evangelical Armenians believe that justification is by the righteousness of Christ alone, through faith, while the others hold that in addition to Christ's righteousness the righteousness of saints, and also the personal merits of the sinner, acquired by prayers, fastings, alms, and observances, may be a worthy ground of justification before God.

7. The Evangelical Armenians believe that confession of sins is to be made to God, from whom alone is forgiveness; while the others believe that without private confession to a priest, there can be no pardon.

These are all the important differences between the Evangelical Armenians and the other sects, and constitute a very wide breach between them. The fundamental cause of these differences, which will perhaps reveal the greatest difference of all is, that the Evangelical Armenians receive the Word of God as the only infallible rule of faith and practice.

Having thus briefly pointed out the differences existing between the Evangelical Armenians and the Armenian, Armenian Catholic, and Greek Churches, it may not be irrelevant to the subject at large to state the differences in doctrine and ceremony which exist between the Church from which the Evangelical Armenians have separated themselves, and the Greek and Roman Catholic Churches.

The Armenian nation was converted to Christianity about the middle of the third century, through the preaching of Gregory the Illuminator, and the Armenians remained in connexion and fellowship with the other great branches of the Christian Church until A. D. 491; when a synod of Armenian bishops rejected the decisions of the Council of Chalcedon, by which act they cut themselves off from communion with the other Churches, and with a few temporary exceptions, they have remained in this condition of voluntary separation ever since.

The chief points of doctrine in controversy at that time upon which they separated was the nature of Christ. The Greeks and Romans maintained that Christ existed in two natures and one person: while the Armenians strenuously contended that his human and divine natures were so united as actually to be blended together and become one nature, and hence they are called monophysites.

Another point of doctrinal difference between the Armenians and the Papists, is that the former adhere to the notion that the Spirit proceeds from the Father only, while the latter say that he proceeds from the Father and the Son. In this particular the Greeks, however, agree with the Armenians.

No more important doctrinal difference between these Churches can be found than the two points now mentioned. In ecclesiastical practices there are differences, though in general quite insignificant. For example, the Armenians use two fingers in making the sign of the cross, while the Greeks use three, and the Papists the whole hand. The Armenians make the sign of the cross from the left to the right, and the Greeks from the right to the left.

The Armenians use unleavened bread and undiluted wine in the Sacrament of the Lord's Supper; while the Greeks use leavened bread and wine mixed with water.

The Armenians baptize by triple immersion, while the Papists perform the rite by sprinkling.

It is plain from what has now been stated, that notwithstanding the hostility existing between the Armenian and Papal Churches, there is, in point of fact, nothing which an unprejudiced, neutral observer can denominate a fundamental difference between them. And this is corroborated by the striking fact, that among that portion of the Armenian Church called the Catholic Armenians, who have submitted to the Pope of Rome, the original Armenian liturgy is used constantly as before, without the slightest change affecting any doctrine. What can prove more conclusively, that according to the opinions of the Pope, the Armenian Church already possesses every doctrine and practice which he considers essential?

Does the Pope require all his followers to offer prayers for the dead? Special seasons are appointed in the Armenian Church to pray for the dead in general, and for every individual who dies, in particular. One of the prayers for these occasions is as follows:—"Through the intercession of the Mother of God, thine immaculate parent, have mercy upon these thy creatures, who have died in hope."—"Arm. Prayer Book," p. 94.

Does he require the worship of the Cross? The Armenian liturgy abundantly supplies him on this point, as will be seen from the following extract:—"Every one who believes in thy crucified Son, and worships this image (the cross) heal, pardon, and save, &c."—"Book of Canons," p. 212.

Does he demand that pictures of saints and angels shall be worshipped? Divine power is ascribed to consecrated pictures, and divine honour offered to them in the Armenian liturgy. See, for example, the canon for the anointing of pictures (Mashdots, p. 215), where the prayer is made, that to the picture may be given the power to "heal the sick," to "defend travellers," to "offer up intercession for men," to "chase away devils," to "expiate sin," to "heal the soul," of its maladies, &c. &c.

Does he insist upon the use of the saints as mediators? The Armenian Church books are full of examples of this. In one of these books, called the "Sharagen," a hymn book of 800 pages, on almost every page are the saints addressed as mediators; and this species of idolatry stands out in bold relief, on every part of the Armenian Church services. The following quotation is a specimen:—"O holy Gabriel and Michael, great Archangels of the Most High, who ever stand before the throne of the deity, be our constant intercessors, &c. By the intercession of the Holy Mother of God, and of St. John the Baptist and St. Stephen, the Protomartyr, and of the Holy Gregory, our illuminator, and of the fathers and doctors, and of the martyrs and kings, and anchorites and virgins, and confessors and monks, and of all the saints ancient and modern, known and unknown, who are this day celebrated,—give us peace and heavenly mercy, gracious Lord."—"Prayer Book," p. 375.

Does the Pope require a belief in transubstantiation? The Armenian Church is fully prepared to satisfy him on this point. In the Communion Church, after the consecration, the priest is made to declare that—"the blessed bread has become truly the body of our Lord and Saviour Jesus Christ, and that the blessed cup has become in reality the blood of our Lord and Saviour Jesus Christ, being changed by the Holy Spirit."—"Communion Service," p. 76, 78. Armenian commentators on this service defend transubstantiation as stoutly as any Papist. See "Nerses' Lampoonetay's Comment on the Communion Service," pp. 108, &c.

Two books, written with the express design of establishing transubstantiation, have been published, by order of the present Patriarch, within the last two years, and also a catechism, in which is stated that every particle of bread and every drop of wine is the perfect body and blood of Christ.

Only a very few examples have been given, though, if necessary, Church-books, Commentaries, and all the best authorities of the Armenian Church, might be quoted from, to almost any extent, in proof of these points. And no one can reasonably pretend that these errors of papacy cannot be imputed to the Armenian Church as such, because no General Council of that Church has ever been assembled to embody them in the form of a creed, and formally

sanction them; for, as we have seen, they are everywhere thoroughly inwrought into the fabric of the church formularies, as they are also in the minds of the people generally; and it might, with just as much propriety, be said that these same errors did not belong to the Romish Church, until the Council of Trent gave them the formal sanction of its decrees.

With regard to any other sections which may have withdrawn themselves from the communion of any other of the recognized Christian societies in Turkey, it may be necessary to state that on the subjugation of Constantinople by the Turks in 1453, the Greek Patriarch was the only civil head for the Christians of whatever rite at the capital. All who were not of the Greek Church have gradually withdrawn from his jurisdiction, and the Christian sects now existing in the Ottoman Empire may be thus enumerated, viz.:—

Greek, Greek Catholic, Armenian, Armenian Catholic, Armenian Evangelist, Nestorian, Nestorian Catholic or Chaldean, Syrian, Syrian Catholic, Latin, Croatian, Maronite, Copt, and Abyssinian.

In 1461, Mahommed the Conqueror invited the Archbishop of Broussa to bring with him a large number of Armenian families to Constantinople, and in imitation of what was found existing with the Greeks, he constituted him Patriarch, with civil jurisdiction, over the Armenians, the real ecclesiastical heads of that people remaining at Etchmiadzin, Sis, and Agthamar. Later firmans had given the Armenian Patriarchs, thus constituted, complete control over all persons professing more or less openly to be Catholics among the Armenians.

The Greek and Armenian Churches are therefore the first Christian Churches formally recognized by the Porte.

From the days of the Crusades there have existed various bodies of Catholics among the Armenians not recognized at the capital. Subsequently, however, to the banishment of a great number of these families from the capital, a firman was granted in 1831 by Sultan Mahmood, constituting them a separate community by the name of Catholics, with independent civil jurisdiction.

The acknowledged sects thus became three.

The Nestorians, surrounded by the Koords, have never had or needed an agent at the Porte. No question was raised concerning them, and they thus paid their capitation tax, and enjoyed all the necessary freedom to travel to Aleppo, Moossul, and Baghdad the only places to visit which they ever quitted their native mountains. The establishment of passports and registries, however, will necessarily require some alteration in the system hitherto pursued.

The Nestorian Catholics are in the same position. They may be looked upon as converts to the Church of Rome during the last two hundred years, and are now the subject of great exertions on the part of the Papal Missionaries.

The civil affairs of the Syrians have been hitherto managed by the Armenian Patriarch, both on account of there having been few residents of that church at Constantinople, and because there is no doctrinal difference between the Armenian and Syrian Churches. During the last five years, however, an agent on the part of the Bishop of Mardin has resided at the capital with the object of withdrawing the administration of the affairs of that community as much as possible from the Armenian Patriarch.

Syrian Catholics coming to the capital are so few that the interests of individuals are settled by the head of whatever rite they choose to join or make use of.

The Community of Latins embraces such Rayas as are supposed to follow not only the Pope, but the rites and Calendar of Rome. Up to the time of the promulgation of the firman in favour of the Armenian Catholics in 1831, they with most other Catholics resident in the capital had been under the jurisdiction of the Greek Patriarch. A Patriarch under the title of Catholic having been however created, they improved the opportunity to shake off the yoke; but still neither the Latin nor any other class of Catholics except the Armenian, were satisfied to be under the new Patriarch, so that within a few years they have been constituted a separate and organized community, at one time having the Dragoman of the Porte as their civil head, and now the Capitan Pasha. This community is furnished with a seal for official documents, and they have a clerk and an agent at the Porte who obtained for them the necessary tezkerehs. Their

Chancery entirely separated from the Church is managed by laymen in Yeni Tcharshée. Their real ecclesiastical head is Monsignor Hillereau, the Apostolic Vicar. In this community may be found persons of various races and origin, Aleppines Islanders, Roumeliotes, Syrians, Armenians, and Armeno-Catholics. Thus there are four acknowledged Christian sects.

Croatian is the popular name for that numerous portion of the inhabitants of Europe in Turkey in Europe who are Catholics. It includes Croatians, Bosnians, Albanians, and Bulgarians. They were formerly under the jurisdiction of the Greek Patriarchs, but are now under a Kehaya and subordinate authorities chosen from among themselves, who are responsible for them. The Maronites of Mount Lebanon have hardly been known as residents of the capital. Since the war in Syria they have had a Christian layman acknowledged as their Kapukihaya at the Porte, their Patriarch residing in the mountain.

With regard to the Greek Catholics it would appear that the complete separation of the affairs of their community from the Greek Patriarch has been consummated but very lately, and that the matters in dispute between the two parties have been decided in favour of the former. Until passports and registries became necessary, they had, like others, little occasion for an accredited agent but Mazloom, Bishop of Aleppo, residing at Pera, is for the present their representative at the Porte.

This may be stated as the fifth recognized community, and it is clear from the foregoing statement that the Porte has been induced within the last twenty years to grant recognized agents to sects which did not before possess them for the management of their civil affairs.

No. 93.

Lord Cowley to Viscount Palmerston.—(Received December 4.)

(No. 394.)

Constantinople, November 19, 1847.

My Lord,

IT will be in your Lordship's recollection, that although orders have from time to time been issued by the Porte enjoining the Ottoman authorities to prevent any molestation of the Protestant Armenians either in their spiritual or temporal concerns, no official recognition of them as a separate and independent community has as yet taken place.

I have now the satisfaction to inform your Lordship, that the Grand Vizier, wishing to do something that he knew would be agreeable to me before my departure from this country, and knowing how much I had at heart the settlement of the Protestants on a recognized and sure footing, has requested the Sultan's permission to issue orders in His Majesty's name, which shall establish their independence at once and completely. His Imperial Majesty was graciously pleased to express his acquiescence for the same reasons; and I have now the honour to inclose for your Lordship's information a translation of the buyuruldi or Vizierial letter addressed to Izzet Pasha, the Ihtissab Naziri, under whose immediate protection the Protestants are placed.

In order that your Lordship may see how completely the Grand Vizier has carried out his promise, I inclose a translation of the buyuruldi, which recognises the Latins as a separate community. Your Lordship cannot fail of observing how much more full and explicit is that recognising the Protestants.

It may appear to your Lordship that an Imperial Firman would have been of greater value: I beg therefore to add that a Vizierial letter written by orders of the Sultan, is quite as if not more efficacious than a Firman; and that it is not the custom to issue Firmans to persons residing in the capital.

I have, &c.

(Signed) COWLEY.

PUBLIC RECORD OFFICE, LONDON

Inclosure 1 in No. 93.

Vizierial Order respecting Armenian Protestants.

(Translation.)

WHEREAS the Christian subjects of the Ottoman Government professing Protestantism, have experienced difficulty and embarrassment from not being hitherto under a special and separate jurisdiction, and owing to the natural inability of the Patriarch and the heads of the sect which they have seceded from, to superintend their affairs:

And whereas it is contravention to the supreme will of His Imperial Majesty, our gracious lord and benefactor (may God increase him in grace and power!) animated as he is with feelings of deep interest and clemency towards all classes of his subjects, that any of them should be subjected to grievance:

And whereas the aforesaid (Protestants), in conformity with the creed professed by them all, form a separate community:

It is His Imperial Majesty's will and command, that for the sole purpose of facilitating the affairs and securing the welfare of the said Protestants, the administration thereof should be henceforward confided to your Excellency, together with the allotment of the taxes to which they are subjected by law; that you do keep a separate register of their births and deaths in the department of the Ihtissab, according to the system observed with regard to the Latin Rayas; that you do issue their passports and permits of marriage; and that any person of established character and good conduct, chosen by them to appear as their agent at the Porte for the transaction and settlement of their current affairs, be duly appointed for that purpose.

Such are the Imperial commands which you are to obey to the letter.

But although the (issue of) passports and the allotment of taxes are placed under special regulations which cannot be infringed, you will be careful that, in pursuance of His Majesty's desire, no tax or haratch be exacted from the Protestants for permits of marriage and registration; that every necessary assistance and facility be afforded them in their current affairs; that no interference whatever be permitted in their temporal or spiritual concerns on the parts of the patriarchs, monks, or priests of other sects; but that they be enabled to exercise the profession of this creed in security, and that they be not molested one iota either in that respect or in any other way whatever.

Inclosure 2 in No. 93.

Vizierial Letter to the Pasha of Tophana.

[Signature of the Grand Vizier]

(Translation.)

THE Minister for Finances, represented by a *tacrir*, that, although the Latins, Rayas of the Sublime Porte, used for a long period to receive their Haratch by the Dragoman of the Porte, and pay the revenues of the poll-tax through him, it was thought advisable, on account of your Excellency's situation, that those Rayas should be placed under your immediate control, and that both the money arising from the sale of the *haradj*, or, as it was customary in former days, from the Tezkerehs proving their nationality, as well as the Tezkerehs for their admission in the Ensafs should be also levied through your Excellency.

That tacrir having been referred to the Council of Justice, it was agreed upon that the above-mentioned Rayas should be placed under your direction, and that you should also collect the revenues; and, instead of distributing them the haradj, you are to deliver them in conformity with their ancient privileges, a tezkereh, bearing your Excellency's seal, proving their nationality. It is not impossible that other Rayas of the Sublime Porte, with a view to enjoying the same prerogatives as the Latins, may call themselves such, and therefore it has been decided, both in the Council of Justice and the General one, that great attention is to be paid in delivering those tezkerehs.

The deliberation of the Council having been submitted to the consideration of His Highness the Sultan, His Imperial Majesty has been pleased to grant his sanction, and ordered, at the same time, that you should be trusted with the management of that affair. Therefore your Excellency will have the goodness, conformably to His Imperial Majesty's command, to carry into effect the above stated arrangements.

Given in the year 1260.

No. 94.

Viscount Palmerston to Lord Cowley.

(No. 324.)

Foreign Office, December 13, 1847.

My Lord,

I HAVE received your Lordship's despatch No. 394 of the 19th ultimo inclosing a translation of a Vizierial letter in favour of the Protestant subjects of the Sultan, which your Lordship has obtained from the Porte; and at the same time that I convey to your Lordship the full and entire approbation of Her Majesty's Government for your exertions in this matter, I have to instruct you to state to the Porte that Her Majesty's Government have derived the greatest satisfaction from this manifestation of the wisdom and justice by which the councils of the Porte are animated in regard to matters affecting the well-being of the Christian subjects of the Sultan.

I am, &c.

(Signed) PALMERSTON.

No. 95.

Lord Cowley to Viscount Palmerston.—(*Received December 26.*)

(No. 402.)

Constantinople, December 1, 1847.

My Lord,

WITH reference to my despatch No. 394 inclosing a Vizierial rescript, acknowledging the independence of the Armenian Protestants as a separate Church, I have now the honour to inform your Lordship that Vizierial letters in the same sense will be sent to the Governors of all provinces in which any of the Porte's Protestant subjects are known to reside.

I have, &c.

(Signed) COWLEY.

No. 96.

Viscount Palmerston to Lord Cowley.

(No. 4.)

Foreign Office, January 4, 1848.

My Lord,

I COMMUNICATED to the Archbishop of Canterbury, the Bishop of London, and Chevalier Bunsen, copies of the Vizierial letter, obtained by your Lordship in favour of the Armenian Protestants, inclosed in your despatch No. 394 of the 19th ultimo, and I now transmit to your Lordship copies of the answers which have been returned to that communication.

I am, &c.

(Signed) PALMERSTON.

Inclosure 1 in No. 96.

The Archbishop of Canterbury to Viscount Palmerston.

Lambeth Palace, December 30, 1847.

My Lord,

I HAVE to acknowledge your Lordship's obliging attention in sending me a copy of the translation of the Vizierial Order, obtained by the Right Honourable Lord Cowley from the Sublime Porte in favour of the Sultan's Protestant

ubjects. The privileges confirmed by this order upon that class of His Highness's subjects appear to be very important, and valuable, and derive additional importance from the proof which they afford of the interest taken by our Government in the welfare of the Protestant Christians residing in the Sultan's dominions, and of its influence on the councils of the Porte.

I have, &c.
(Signed) W. CANTUAR.

Inclosure 2 in No. 96.

The Bishop of London to Viscount Palmerston.

My Lord, *Fulham, December* 16, 1847.

I HAVE to acknowledge your Lordship's kindness in sending me a translation of the Vizirial letter in favour of the Protestant subjects of the Sultan, which has been obtained from the Porte by Lord Cowley. It is, indeed, a most important document, and I have no doubt but that the Protestant Christians, not only of the Ottoman Empire, to which the decree more immediately relates, but that of the Church at large, will feel deeply grateful to your Lordship for having employed the influence of the British Crown to procure this most valuable concession to the rights of conscience in an Empire where the exercise of those rights has been restrained and impeded by difficulties of a peculiar nature.

I have, &c.
(Signed) C. J. LONDON.

Inclosure 3 in No. 96.

The Chevalier Bunsen to Viscount Palmerston.

Monsieur le Vicomte, *Londres, ce 15 Décembre*, 1847.

JE m'empresse de vous adresser mes remercimens pour la communication que vous avez bien voulu me faire par votre lettre du 14 du mois contenant une traduction de la lettre du Vizir, relative aux immunités des sujets Protestans du Sultan.

Cette lettre dont nous sommes redevable aux efforts de votre diplomatie, me parait entièrement satisfaisante pour protéger dans l'Orient autant que faire se peut les intérêts de l'Eglise Protestante, et j'espère que le but de la note que j'eus l'honneur de vous présenter à ce sujet, en date du 22 Février de cette année, sera pleinement atteint, si le rescrit vizirial est strictement et fidèlement exécuté.

Je ne manquerai pas d'en donner aussitôt que possible connaissance à mon Souverain.

Agréez, &c.
(Signed) BUNSEN.

No. 97.

Lord Cowley to Viscount Palmerston.—(Received January 8, 1848.)

(No. 429.)
My Lord, *Constantinople, December* 16, 1847.

YOUR Lordship will have remarked that the buyuruldi, or order in favour of the Protestants, a translation of which I had the honour to inclose in my despatch No. 394, concerns more particularly those residing in the capital. I have thought it advisable to procure its extension towards those who may reside in the provinces, and the Grand Vizier has addressed letters to the Governors of Erzeroom, Trebizond, Aleppo, Damascus, and Nicomedia, the provinces in which members of the Protestant Church are to be found, ordering them efficient protection.

A translation of this letter is annexed. If necessary, a similar one can be procured for other places.

I have the honour to inclose a copy of the despatch, with which I accompanied a copy of this letter for Her Majesty's Consular Agents at the four first-named places. I trust that it may be found to tally with your Lordship's wishes.

I have, &c.
(Signed) COWLEY.

Inclosure 1 in No. 97.

Memorandum from Aali Effendi.

(Translation.)

THE following instructions have been sent to the Walees of Damascus, Aleppo, Erzeroom, and Trebizond; and to the Mouhassil of Smyrna.

"Whereas the Christian subjects of the Sublime Porte who have embraced Protestantism, owing to the want hitherto of a special and separate jurisdiction, and to the natural inability of the Patriarch and heads of their former Church, from which they have seceded, to superintend their affairs, have been exposed to inconvenience and difficulties; and whereas it is the wish of His Imperial Majesty, our Gracious Lord and benefactor (whom God preserve) that no class of his subjects should be exposed to embarrassment, they (the Protestants) have been placed by an Imperial degree under the superintendence of the Ihtissab Naziri, like unto the Latin community.

"And whereas some of the Rayas of the Ottoman Government who have embraced Protestantism are residing in those parts also, a copy of the buyuruldi as addressed to the Ihtissab Naziri is inclosed herewith for your Excellency's information.

"You will be careful therefore to act in conformity therewith as far as the local circumstances will admit of it, in administering the current affairs of the Protestants residing in the places within your Excellency's jurisdiction. You will take heed that no interference on the part of the Priests of other communities in the exercise of their worship or in their temporal concerns be allowed, or that they be persecuted from any other quarter; but that the means of peace and security be afforded to them under the equitable protection of His Imperial Majesty, according to his royal intentions.

Inclosure 2 in No. 97.

Lord Cowley to Her Majesty's Consuls at Erzeroom, Trebizond, Aleppo, and Damascus.

Sir, *Constantinople, December* 16, 1847.

THE numerous complaints which have been made during the last two years to Her Majesty's Embassy by the Protestant subjects of the Porte against the tyranny and persecution to which they find themselves subjected on account of their secession from their former Church, have induced Her Majesty's Government to exert its influence with the Ottoman Government, in order to obtain a recognition of the Protestants by the Porte, as forming a separate and independent community.

It has been my grateful lot to lay the foundation of this most desirable event. The inclosed copy of a buyuruldi lately issued by the Grand Vizier in the Sultan's name takes the Protestant subjects of His Imperial Majesty, residing in the capital, from under the jurisdiction of their former Patriarch, and places them under the immediate protection of an officer of the Porte, the Ihtissab Naziri; and it further secures to them the free exercise of their religious worship, and the enjoyment of their religious rights.

But the measure was incomplete unless it was extended to those provinces where the Protestant creed had likewise taken root. I have therefore requested that a copy of this buyuruldi may be sent to the Pasha of your province, with

a letter placing any Protestants that may be within his Pashalic under his immediate protection. The Porte has acceded to my request, and I now forward you a copy of this letter. Translations of those two documents are also annexed.

But Her Majesty's Government in exerting itself to free the Protestant subjects of the Porte from oppression and persecution on account of their religious opinions, has no intention of sowing dissension among the Christian subjects of the Porte, by unduly encouraging proselytism or showing favour to any one sect at the expense of another. It is hardly necessary therefore that I should caution you, while you take care that the benevolent intentions of the Sultan, as set forth in the accompanying documents, are fully and fairly carried into effect, to abstain from all interference which might tend to inspire the belief that Her Majesty's Government is animated by any other motive than that of using its powerful influence to put an end to persecution and fanaticism, by whomsoever practised, or wherever met with.

I have, &c.
(Signed) COWLEY.

No. 98.

Viscount Palmerston to Lord Cowley.

(No. 10.)
Foreign Office, January, 12, 1848.

My Lord,

I HAVE to acquaint your Lordship in reply to your despatch, No. 429, of the 16th of December, that I entirely approve the instruction which you addressed on that day to Her Majesty's Consuls at Erzeroom, Trebizond, Aleppo, and Damascus, on the subject of the Vizierial letter lately issued by the Porte, in favour of Protestant subjects of the Sultan.

I am, &c.
(Signed) PALMERSTON.

No. 99.

Lord Cowley to Viscount Palmerston.—(*Received January* 27, 1848.)

(No. 447.)
Constantinople, December 29, 1847.

My Lord,

I HAVE the honour to inclose the copy of a letter addressed to me on the 21st instant, by the American Missionaries resident at Constantinople.

Your Lordship will see that the purport of this Letter is to thank me, and, through me, Her Majesty's Government and Her Majesty's Ambassador, for the successful exertion that has been made in favour of the Protestant Armenians.

I have the honour to inclose, likewise, a copy of my answer to the Missionaries. I add also the copy of a despatch which I have received from Her Majesty's Vice-Consul at Trebizond, relating to this subject.

I have, &c.
(Signed) COWLEY.

P.S.—I have the honour to add the translation of a letter of thanks which I yesterday received from the Protestant Council of Constantinople.

Inclosure 1 in No. 99.

The American Missionaries to Lord Cowley.

Constantinople, December 21, 1847.

My Lord,

WE, the undersigned, the Missionaries of the American Board of Foreign Missions, resident in Constantinople, beg leave to offer to your Lordship our

sincere congratulations on the successful termination of your efforts in behalf of the Protestant subjects of the Sublime Porte.

In view of the difficulties of the case, we are constrained to regard the happy results obtained by means of your Lordship's persevering and benevolent endeavours, as having been secured only through the special interpositions of an over-ruling Providence; which, of itself, must afford ground to your Lordship for the most gratifying reflections.

The good actually accomplished to the present generation, is probably far greater than the most sanguine among us dares now to hope, while its wide and happy influence on generations to come of the different races in the land, is known only to Him who sees the end from the beginning.

Through the humane interposition of his Excellency Sir Stratford Canning, the Protestant subjects of Turkey found substantial relief from the persecutions under which they were then suffering; and since, by the untiring efforts of your Lordship, the very important point has been conceded for them that in regard to liberty of conscience, and the enjoyment of civil rights, they shall be placed on the same footing with all other Christian subjects of the Porte.

The record of this event will be a bright page in the history of this country, redounding to the honour of Her Britannic Majesty's present Government, whom God has disposed to adopt so benevolent a line of policy, as well as of your Lordship, its honourable representative, who has been the immediate instrument of so great a blessing.

We take the present opportunity of expressing to your Lordship our sincere regret that, (as we have been informed), you are likely to be called, at no very distant day, to leave this capital, and we beg to assure you, that it will be our fervent prayer to Almighty God, that his protection and blessing may always accompany your Lordship, in whatever part of the world your lot may be cast.

With the renewed assurance of our high respect and esteem, we have &c.

(Signed) W. GOODELL.
N. G. O. DWIGHT.
W. G. SCHAUFFLER.
H. A. HOMES.
O. HAMLIN.
G. W. WOOD.
A. G. VANLINNOP.
J. S. EVERETT.

Inclosure 2 in No. 99.

Lord Cowley to the Rev. W. Goodell.

Reverend Sir,
Therapia, December 28, 1847.

I HAVE received the letter which you and your reverend brethren did me the honour to address me on the 21st instant, and I beg to return you my most cordial thanks for the congratulations which it offers on the successful termination of my poor endeavours in behalf of the Protestant subjects of the Sublime Porte. I shall not fail to bring to the knowledge of Her Majesty's Government, and of Her Majesty's Ambassador, the sense which you entertain of the efforts which they have made in the same cause. Permit me also to take this opportunity of publicly stating how much the Protestants owe to you and to the Society which sent you here. I gladly give my testimony to the zeal, prudence, and patience which have characterized all your proceedings in this country, and to which I attribute much of the success that has crowned our joint endeavours.

We, however, are but mere instruments in the hands of a higher power, though perhaps to you, Reverend Sir, it ill becomes me to make the observation. To that same power, then, let us recommend the future interests of the emancipated community.

I thank you most sincerely for your good wishes in my behalf, and for your kind expressions of regret at my approaching departure from this country. Be assured that I shall always feel a lively interest in your further progress, and that in whatever part of the world I may be, I shall always endeavour to keep myself informed of your proceedings.

I would fain say one word before parting on the necessity of you and your reverend brethren continuing to use all your influence to prevent further quarrels between the Protestants and the Church from which they are seceders. Let no signs of triumph on your part irritate or offend. Persuade them to bear the taunts and jeers, nay, even the insults to which they may be exposed, with patience and forbearance. Urge them to abstain from disturbing the peace and tranquillity of other families by any undue desire of obtaining proselytes. Let them respect the religious creed of others, as they desire their own to be respected, and thus they will prosper, and it may be hoped that the purer faith which they have adopted, will, under God's blessing, spread wider and wider, until it shall find a home wherever there is a Christian population in this empire.

I have, &c.
(Signed) COWLEY.

Inclosure 3 in No. 99.

Vice-Consul Stevens to Lord Cowley.

Trebizond, December 22, 1847.

My Lord,

I HAVE the honour to acknowledge the receipt of your despatch, No. 8, with its various inclosures connected with the recent decision of the Porte in favour of the Protestant subjects of His Majesty the Sultan, resident in these countries, and containing a warning as to the conduct I should pursue in matters relating to that affair.

It is evident that the important point which had been obtained through British influence and intervention will at once stop the persecution under which many Armenians have lately suffered on account of their religious opinions, and that will be more particularly the case in this town, thus quieting the vexations under which the seceders from the Armenian Church have hitherto laboured, and render their position secure and comfortable.

I have, &c.
(Signed) F. J. STEVENS,
Vice-Consul.

Inclosure 4 in No. 99.

The Protestant Armenians to Lord Cowley.

(Translation.)

Noble and Compassionate Lord, *Constantinople, December* 27, 1847.

WE are unable to describe the magnitude of the favour you have shown to your humble servants, or the greatness of the joy which it has occasioned in our hearts; and we are alike unable suitably to express to your Excellency our gratitude.

Your humble servants, on account of their having chosen the way of the Holy Gospel, found themselves separated from the communities to which they belonged, from their kinsmen and relations, from their most precious friends and from all their acquaintances, and were suffering restraints and afflictions in various forms. In this state we were destitute of any one who should explain the true facts of our situation to the Imperial Government (may it ever be prosperous), whose subjects we are, and which always desires the well-being and tranquillity of all its subjects alike.

In these circumstances, your Excellency, moved by your instinctive benevolence, your love of liberty of conscience for all men, and your desire that, Almighty God should be worshipped in accordance with the simple and pure rules of the Holy Gospel, made a glorious intervention in behalf of your humble servants with our benefactor the Sublime Porte; and thus the Government was led to grant us liberty to worship God like the churches in other lands,

whose faith is founded on the Gospel. In thus becoming the honourable instrument of the establishment in this land of a Protestant community, your Excellency's name will be recorded with honour on the page of the History of the Church of Christ.

And while we cease not to pray for the long life and prosperity of His Majesty the Sultan, and of the Imperial Government, we also feel it to be a bounden duty to supplicate the blessings of heaven upon the glorious Sovereign of England, Her Majesty Queen Victoria, and upon the honourable Ministers of her Government.

We beg your Excellency to be pleased to receive, and to condescend to convey from our humble selves to the honourable Ministers of the Government of England, the expression of the humble gratitude which breaks forth from the depths of our hearts.

Your Excellency's most humble Servants, the Members of the Council of the Protestant Subjects of the Sublime Porte.

(Signed) STEPPAN GAZMERAR.
&c. &c. &c.

[Seven Signatures.]

No. 100.

Consul Wood to Viscount Palmerston.—(Received February 20.)

(No. 2.)

My Lord, *Damascus, January* 8, 1848.

I HAVE the honour to inclose herewith, under No. 1, copy of my report to Her Majesty's Minister at the Porte, relative to the expatriated Protestants of Hasbeya, and the steps I have taken to ameliorate their condition, pursuant to the Vizierial letter which his Lordship has obtained from the Turkish Government in favour of the Sultan's Protestant subjects, who are henceforward recognized as forming a separate and independent community, and as such placed under the special protection of the Governors of those provinces where the Protestant Creed has taken root.

I have, &c.
(Signed) RICHARD WOOD.

Inclosure 1 in No. 100.

Consul Wood to Lord Cowley.

My Lord, *Damascus, January* 8, 1848.

I HAVE the honour to acknowledge the receipt of your Lordship's despatch No. 7 of the 15th of December last, accompanying copies and translations of two letters obtained from the Porte in behalf of the Sultan's Protestant subjects, who are recognised henceforward as forming a separate and independent community, and addressed to the Governors of those provinces where the Protestant creed has taken root.

Feeling the great importance of this concession I may be permitted respectfully to offer my humble congratulations to your Lordship on the attainment of so desirable an event as the freeing of the Protestant subjects of the Porte from the tyranny and persecution to which they were subjected on account of their secession from their Church. Your Lordship has been pleased to confer thereby a boon upon them which calls for their eternal gratitude, at the same time that it is sincerely to be hoped the foundation of a better state of things has been laid, from which the happiest results may be fairly anticipated.

Sundry complaints having been preferred, since my return to the post, by the expatriated Protestants of Hasbeya, I saw myself obliged more than once to speak personally to Saffetty Pasha about them and to enter into long and confidential explanations with him in the hope of convincing his Excellency first, that Her Majesty's Consulate, in recommending the Protestant subjects of the Porte in this Pashalic to his kind consideration, was simply impelled to do

as from feelings of humanity and commiseration; and secondly that the extension of his protection to them was not only a right to which they were fully entitled, but was favourable to the views I knew the Porte entertained respecting its Christian subjects in general.

The result of these verbal communications was an order to the Emir Saad-el-Deen (a translation of which I have the honour of inclosing herewith under No. 1) to receive the expatriated Protestants, and to protect them in the exercise of their religion the same as the other Rayas; but as Saffetty Pasha was averse to the use of the term "Protestants" without the authority of his Government, though perhaps he might have had other motives for it, the Emir received them with menaces and threats, which naturally led to new complaints (Enclosure No. 2) which induced me to appeal at once to the Vizierial letter addressed to him by the Porte and obtained through your Lordship's powerful intervention.

I now beg respectfully to submit to your Lordship a translation of a copy (No. 3) of the fresh instructions which I was able to procure for the Emir, and which I sincerely trust will have the effect of ameliorating the condition of the Protestants of Hasbeya. They are not, perhaps, so strong as I might have procured them, but certain cogent considerations interposed to render it prudent that I should abstain—for the present at least—in pressing my demand in writing and in a more formal form. As they have been issued but very recently, I am unable to state as yet how they might influence the future conduct of the Emir; but I will do myself the honour of recurring to the subject at a future period.

I have, &c.
(Signed) RICHARD WOOD.

Inclosure 2 in No. 100.

1.—*Saffetty Pasha to Emir Saad-el-Deen, Governor of Hasbeya.*

(Translation.) *December* 16, 1847.

A PETITION has been presented to us by some of the Rayahs of Hasbeya, viz., Constantine, Halil, and Elias, complaining that they are not allowed to remain tranquil in their dwellings, and that they are not assisted in the recovery of their debts in your district. As they form, however, a portion of those Rayas who are entitled to protection and assistance, it behoves us to issue this our mandate to you, in order that you do not permit the aforesaid to suffer the slightest persecution, be it on your part or that of any one else. They are to remain at their places so long as they conduct themselves properly; and you are to see that they enjoy tranquillity and peace the same as the other Rayas. Furthermore, if they have claims, you are to assist them in their recovery according to justice, for it is necessary that they should enjoy repose in every possible manner. Know you this, &c.

(L.S.) SAFFETTY.

Inclosure 3 in No. 100.

2.—*The Protestants of Hasbeya to the Rev. Mr. Thomson.*

(Translation.)

WE arrived at our homes from Damascus on Saturday evening, with the mandate of Saffetty Pasha. On that and the following days we received the visits of the people, but on Monday we repaired to Emir Saad-el-Deen, accompanied by Sheik Emir Shems, with Saffetty Pasha's order. He at first read it to himself, after which he said, "Welcome and be blessed." We rose and wished him a long life. He then said, "Sit you down, that I may speak to you before those who are present." He read the order for the second time in the presence of the Sheiks of Beit Shems and two Cawasses from Damascus, and some Maronite and Greek notables, viz., Michael Giebrin, Giorgios el Reis, and Atallah Enär, a Maronite. After reading it before these people and some of the junior Princes, he conversed with us, and said, "I am the servant of the

Government, and I bow to the mandate of my Effendi (the Pasha) in as far as I am to grant you repose and protection, and to assist you in the recovery of your claims, for I have no one dearer to me than yourselves, but on condition that you conduct yourselves properly, and return to the Greek faith, the faith of your fathers and grandfathers. Should you, however, as is customary with you, apostatize from the Greek religion, I will cut off your heads at the risk of acting in opposition to the "Tanzimat el Hairiyé," were you even to bring the Grand Vizier himself. Whoever even pronounces the word Protestant, whether great or small, I will cut off your heads; I will not permit in my country a new religion, if you even appeal to the greatest of the European Powers."

We replied, "We are, Sir, Christian subjects of the Sultan under your's and Saffetty Pasha's pleasure." We could say no more, for Mr. Timoni recommended to us to be prudent, and to pray in secret, and to say nothing,—for with time everything will be effected, please God, even a school and divine service.

The Emir repeated his words, and said, "Remember my admonition to you, and do not forget it. If I hear that any one pronounces the word Protestant, openly or secretly, I will slaughter him; your slaughter is lawful, for it is lawful to kill whoever changes his religion. Be judicious, and do not follow them (the missionaries), for they have deceived you, my friends, and they are liars. You are strangers to tranquillity." After he finished speaking to us, making use of expressions like the foregoing, he went to his mid-day prayers.

Michael Gabriel and Giorgios Reis when they witnessed what happened on the part of the Prince, were encouraged after he left to use the same language. If it be, therefore, your pleasure, we will either sell all our property and quit the Pashalic of Damascus, or leave them and come to you. Acquaint us with your wishes, for it is impossible for us to remain in Hasbeya and not to pray in the Greek Church. This last alternative is distressing to those who now know the Truth, and have united themselves to the will of the God; for how can they obey the commands of man and bow down to his handiwork, which they associate with the Almighty whose creature they adore.

It is unnecessary for us to enter into further explanations. Let us hear from you by return of the bearer in detail whether we are to remain or to leave Hasbeya, and if we are to quit where are we to go, and whether this affair is taken up or not. We are disposed to believe that it is not taken up, and our intention is therefore to present a petition to the British Government, &c.

Inclosure 4 in No. 100.

3.—*Saffetty Pasha to the Emir Saad-el-Deen, Governor of Hasbeya.*

(Translation.) *January* 4, 1848.

WE have transmitted to you an order previous to the date of these presents by the hand of Halil, Constantine, and Elias, Rayas of Hasbeya, respecting the protection and assistance that you were to grant them, and the aid you were to give them to recover their debts, the same as the other Rayas of the district.

A copy of the letter which they have sent to Beyrout has now been submitted to us, according to which you have directed them to abandon the Protestant religion, and become Greeks, and it states that you have, moreover, menaced them with violent threats. If these menaces be correct, we are greatly astonished, the more so as they are at variance with our instructions to you, and in opposition to our wishes. It is in consequence of this that we have sent you the present mandate, together with a copy of the letter alluded to, that you may take note of it, and cease to persecute the afore-stated individuals. Neither yourself or the priests are to oppose or interfere with them in the affairs of their religion and creed, but you are to protect and assist them like the other Rayahs of the Mukataa in obedience to our former order. If henceforward you or the priests interfere in the affairs of their faith, you only will be held responsible, and know you this.

(L.S.) SAFFETTY.

No. 101.

Lord Cowley to Viscount Palmerston.—(Received March 4.)

(No. 64.)
My Lord, *Constantinople, February 16, 1848.*

I HAVE the honour to inclose to your Lordship the copy of a despatch from Her Majesty's Consul at Erzeroom, in reply to the communication I made to him of the buyuruldi regarding the protection to be afforded to the dissenting Armenians.

I have, &c.,
(Signed) COWLEY.

Inclosure in 101.

Consul Brant to Lord Cowley.

My Lord, *Erzeroom, January 8, 1848.*

I HAD the honour to receive to-day your Lordship's despatch, inclosing copy of a buyuruldi of the Sultan's regarding the protection to be afforded at Constantinople to the Armenians who have seceded from their church, as also of a letter to the Pasha placing them here under his special protection, as a distinct community.

I rejoice that this boon has been obtained, for it will free the seceders from great injustice and annoyance, which I have often had occasion to witness they were subject to.

I clearly understand that it is not the wish of Her Majesty's Government to occasion dissension among the Armenian nation, or to encourage unduly proselytism, and I shall avoid all interference so long as the seceders are allowed to enjoy the privileges secured to them by the gracious act of His Imperial Majesty the Sultan. I beg to say that such has been hitherto my conduct whenever I have interfered to save these people from oppression and injustice, and I have always explained to the Pasha, as well as to the Armenian authorities, that I required no more than that the benevolent intentions of the Sultan regarding his Christian subjects should be conformed to.

I have, &c.
(Signed) J. BRANT.

No. 102.

Mr. Alison to Viscount Palmerston.—(Received April 22.)

(No. 9.)
My Lord, *Constantinople, April 2, 1848.*

I HAVE great satisfaction in inclosing to your Lordship the copy of a dispatch from Her Majesty's Consul at Brussa, reporting the protection extended to the Protestant subjects of the Porte at that place, in pursuance of the benevolent exertions made on their behalf by Lord Cowley.

I have, &c.
(Signed) C. ALISON.

Inclosure in No. 102.

Consul Sandison to Lord Cowley.

My Lord, *Brussa, March 11, 1848.*

I HAVE the honour to acknowledge the receipt of your Lordship's despatch No. 2 of the 18th ultimo, with its several inclosures, relating to the recognition and protection of Protestant subjects of the Porte, to form a separate independent community, as directed by the Imperial command through the Grand Vizier to the Ihtissab Naziri at the capital, and various provincial governors.

I this day had an interview with the Pasha here, who stated that he had received from his Government the instructions on the subject announced by your Lordship, on which I proposed that the individuals to whom they applied should be apprized of the immunities to which they had become entitled, and that they should present themselves to his Excellency to be acknowledged and placed under his immediate protection, selecting one deputy or more as customary, for greater facility of communications on what might concern the whole. To this the Pasha readily assented; and I have taken measures for conveying notice to the parties interested, so that the arrangement may be carried into effect without delay.

I duly observe that this desirable measure of toleration, of which your Lordship has been happily the medium of laying the foundation, has been obtained through the powerful influence of Her Majesty's Government. And I doubt not those to whom the benefit is now extended will retain a grateful sense of its value.

It will be my duty to take care that the benevolent intentions of the Sultan in their behalf are fully and fairly carried out, without any undue encouragement to proselytism, in accordance to your Lordship's directions, and the objects of Her Majesty's Government.

I have, &c.
(Signed) D. SANDISON.

No. 103.

Sir Stratford Canning to Viscount Palmerston.—(Received December 2.)

(No. 340.)
My Lord, *Therapia, November 18, 1850.*

I HAVE long had it in contemplation to obtain a more formal and permanent recognition of the Sultan's Protestant subjects as a separate community, and my intentions in that respect were confirmed some time ago by earnest representations addressed to me as well by some of the Armenian Protestants themselves as by the Prussian and American missionaries, who have always taken a lively interest in their welfare.

It is with strong feelings of satisfaction that I have now the honour to inform your Lordship of my success, which is the more agreeable to me as it is the result of much patient exertion, and applies to a purely religious body whose numbers are increasing both here and in the provinces. The draft of the Imperial firman, which establishes the more distinct and extended privileges now granted to the Protestant community of this empire, has been sent in to the Sultan; and as I am assured that His Majesty's sanction will not be withheld, I venture to forward a copy of it herewith for your Lordship's immediate information. It will I think be found to contain everything which the Protestant Rayahs can fairly pretend to.

Aali Pasha has assured me that its provisions will be applicable to the whole empire, and that as soon as the official agent to be appointed in virtue of the firman shall inform the Porte that the Protestants have elected a council, their place of deliberative meeting will also be sanctioned by the Government.

Inclosed herewith are the memorials addressed to me on their behalf.

I have, &c.
(Signed) STRATFORD CANNING.

Inclosure 1 in No. 103.

Firman in favour of Protestant Rayahs.

(Translation.)

To my Vizier Mehemed Pasha, Minister of Police at my capital.

WHEREAS the Christian subjects of my empire who are Protestants suffer under some difficulties and inconvenience, owing to their not having been yet placed under a separate and special jurisdiction, and to the natural inability of the Patriarch and chiefs of the sect which they have abandoned to administer their affairs: and whereas, conformably to the Royal solicitude and benevolence which I entertain towards all classes of my subjects, it is against my Royal pleasure that any of them should be exposed to trouble; the Protestants now forming a separate community, it is my Royal will that measures should be taken for ensuring the proper administration of their affairs, and for enabling them to live in peace and security. It is therefore my Imperial will and command that a respectable and trustworthy member of that sect, being a *bonâ fide* subject of my empire by descent, should be chosen by themselves and appointed with the title of Agent of the Protestants, and be attached to the department of the Minister of Police; that the register of the community kept in his charge should be deposited in that department; that the births and deaths should be there entered by their agent, and that their passports, marriage-licences, and other matters appertaining to the community to be transacted at the Porte or elsewhere, should be procured and transacted by means of memorials sealed with the seal appertaining to the office of the aforesaid agent: and the present Royal edict has been issued from my Imperial Divan to the above effect.

You, therefore, the aforesaid Mushir, on learning that such are my Royal commands, will attend to the strict execution of the regulations in question as afore stated. As the issue of passports and the assessment of the taxes come under a special regulation, you will not suffer anything to be done in contravention thereof; you will not permit any fees or "Haratch" to be taken from them for the issue of their marriage-licences or for their registration. You will afford them every assistance and facility in the transaction of all their affairs, and in all matters concerning their burial-places and places of worship, like unto the other communities which are subjects of my empire. You will not permit any interference whatsoever on the part of other communities in their religious rites or in their temporal concerns, but will enable them to perform the religious observances of their sect in security. You will be careful that they do not suffer any molestation whatever either in this or in any other respect, and that proper means be taken to enable them to live in peace and security, with free access, when necessary, by their agent to my Sublime Porte.

You will be mindful that the present Imperial edict be registered at the proper office and confirmed in favour of the aforesaid subjects; and you will continue to pay strict attention to the injunctions contained therein.

Be it thus known unto you, and give full credence to my Imperial cypher.

(Communicated October 24, 1850.)

Inclosure 2 in No. 103.

Memorial on behalf of Armenian Protestants.

THE Protestant community in Turkey, regarded from the point of view of the Turkish institutions as now in use, has no chartered rights or act of incorporation in its hands, but exists merely by the sufferance of the present Ministry.

On a change of Ministry, Protestants are liable to be treated as a people unknown to the laws or to the Government. In fact the predecessor of the present excellent Minister of Foreign Affairs refused to recognize the agent of the Protestants, though he had been appointed in consequence of a vizerial order requiring the Ihtissab to admit the Protestants to a separate registry.

This vizierial order had been addressed to the Ihtissab and four or five provincial governors, and was the first step on the part of the Turkish Government, after Sir Stratford Canning had so effectually interposed to prevent persecution, towards giving anything like a legal existence to the Protestant community.

Owing however to the frequent changes of governors, the influence of this vizerial order does not extend beyond the term of office of the governor who first received it, any farther than custom has created prerogative. For the vizerial order was not a charter entrusted to the hands of the Protestants, by which they could at any time show that they also were tolerated like the other communities. To this day they have never had an official or signed copy of that order. For a time it answered a great and useful purpose, yet still their position is without any solid foundation.

As there is every indication of steady enlargement of the Protestant community, the Porte will one day be compelled by the force of events to confirm their rights, though it may be only after bitter and startling persecution, with a renewal of appeals to Protestant Powers. But the present moment seems a most favourable one to forestall such danger of persecution.

The materials for such a charter do not require to be drawn from the firmans bestowed upon patriarchs or provincial bishops, which confer temporal power and extraordinary privileges. The Protestants cheerfully take the laws of the country as they are, seek for no peculiar privileges, but simply ask for an act confirming them in their rights equally with other Christian denominations.

If the Turkish Government is not prepared, on account of any plans it may cherish of abrogating the old system of politico-religious communities with their peculiar privileges, to give to the Council of the Protestants of Constantinople a charter confirmatory of their rights, an act or decree with the Sultan's cypher might be made, acknowledging the equal rights of the Protestants with other Christian denominations, and their right in concert with the local authorities to build houses of prayer (churches), to open cemeteries, and to have councils for the administration of their internal affairs, with such agents as they shall choose and the authorities accept to be their organ with the Government. An official copy of such a document would answer all the purposes of a berat or charter.

Within eighteen months the Protestants have in various forms petitioned for a charter, but their requests have been unheeded; within a week they have sent in another petition.

Constantinople, March 23, 1850.

Inclosure 3 in No. 103.

Memorial on behalf of Armenian Protestants.

IT is respectfully represented by the Rayah Protestant community, that they are actually suffering much, and exposed to suffer more, from want of efficient protection by the local authorities.

When wrong or injury is done to any one of their number, though the Minister of Foreign Affairs decrees its examination by the Police Pasha, the course pursued at the police is to blame both parties, and leave the Protestants without any satisfaction for the injury done. No Armenian defendant, for the last four years, has suffered fines or imprisonments, for false accusations, false imprisonments, invading houses of Protestants, or beating them. The two cases to which appeal is made in proof of this, are two suits now before the police, of which the essential facts are these.

In the district Imrakhor of Psamatia of Constantinople, there is a house held by an Armenian Protestant, and inhabited by Yanco, a Greek Protestant. During the last three weeks especially (not to mention previous attacks on this house) it has been mobbed by crowds of from 100 to 1000 Greeks; all the windows broken in, the joiner's work destroyed, and the house made a wreck. A son was robbed of his clothes and money; Yanco, his wife, and children, after repeatedly suffering violence, were obliged to flee to his mother's house. Pursued thither, his mother's arm was broken in the tumult. Compelled to leave this refuge, he was charitably received with his family for two nights by the Imam of Balji Jami, and he is still a refugee from his own dwelling.

When the cause came before the Police Pasha (by decree of Aali Pasha), he ordered four or five of the offenders to the house of correction (*Iplik Khané*), but on the way thither they were set free. The Pasha, when inquired of by the Protestants, said he had only given the order to "appease the quarrel" (*defi belai*), and not to punish. And when the Protestants demanded some kind of satisfaction, at least, for pecuniary damages, he ordered them to the legal Mahomedan tribunals (*Mehkemé*). This was equivalent to his abandoning the cause, and giving the enemies of the Protestants a *carte blanche* to do what they please in future, for it is impossible successfully to prosecute any particular individual of a mob, in courts of such peculiar rules about witnesses. The Pasha, if he had manifeted any degree of impartiality, might have held the head of the quarter responsible, or ordered the quarter to repair the damages, or held at least some inquisition for the guilty.

The second case is one where a highly respectable Rayah Protestant Armenian family demands, in accordance with Mahomedan customs and law, satisfaction to their honour for a gross insult. A low Armenian entered their house, situated at Leblebigi Kioshk Psamatia of Constantinople, at midnight, through the window, and lay down in a bed of the room where the family were asleep. He and his companions formed the design, either before or after the event, to have the house thereby declared of ill-fame, and thus they would succeed in expelling the only Protestant family in the quarter from their midst.

The Armenian Patriarch, to secure the aggressor from the police, had him confined at first in the Armenian house of correction, and had the presumption to beg of the Kiatib Effendi of the Minister of Foreign Affairs, that the punishment he was giving might be regarded as sufficient. When finally, after delay, the trial came on at the Police, instead simply of the accused, appeared priests, and cavasses, and beadles of the Patriarchate, and headmen of distant quarters. During the intervals of the trial, the criminal charged with such an infamous outrage is suffered to go at large, and remains much more under the influence of the insinuations of his own countrymen, than of the terrors of justice. And he and all his fellows are emboldened by the disregard shown by the police to the wrong done to this family to plan other enormities of the same kind.

Any one acquainted with Constantinople sees that if either of these affairs had been of any other people than the small and almost unacknowledged body of Protestants, many individuals engaged in the mobs would ere this have been in the bagnio, and the midnight invader of the room of a sleeeping family would have met with condign punishment.

Now all that the Protestants here, at the very seat of Government, are asking of the authorities is, in the first case, not for imprisonments, but merely that an indemnification be made in money for losses accruing from the mobbing of the house and driving out its occupants—the facts being of public notoriety; and in the second case, that the honour of a family be established, by a suitable public confession or punishment to the midnight invader. Otherwise their enemies may succeed in driving them also from their home.

Constantinople, August 2, 1850.

No. 104.

Viscount Palmerston to Sir Stratford Canning.

(No. 512.)

Sir, *Foreign Office, December* 11, 1850.

I HAVE received your Excellency's despatch of the 18th ultimo, inclosing a copy of the draft of an Imperial firman which has been sent in for the Sultan's approval, formally recognizing the Sultan's Protestant subjects as a separate community, and conferring certain privileges upon them.

I have to state to your Excellency that this important result of your highly meritorious exertions in regard to this matter is extremely satisfactory and gratifying to Her Majesty's Government.

I am, &c.

(Signed) PALMERSTON.

No. 105.

Sir Stratford Canning to Viscount Palmerston.—(Received December 19.)

(No. 350.)

My Lord, *Therapia, November* 26, 1850.

THE Sultan has given his sanction to the firman which I have obtained in favour of the Protestants of this empire. Aali Pasha has sent me officially a legalized copy of it, as your Lordship will perceive on perusing the report inclosed herewith from Mr. Stephen Pisani. The original instrument is to be registered in the Public Record Office, and consigned to the care of the Protestant agent.

It may be hoped that the Protestant community, thus separately established on terms co-ordinate with the ancient religious communities of the empire other than Mahomedan, will take deeper root and gradually expand. Religious liberty and exemption from civil vexations on account of religion are now secured to all those whom purer views of truth or the corruption and bigotry of other churches may attract or force into its bosom. The example of its members may, with God's blessing, operate favourably on the relaxed morals of the Greek and Armenian clergy; and, looking to political consequences, a superstructure capable of forming, with proper appliances, a counterpoise to the Græco-Russian and Gallo-Catholic influences may in time be raised on the foundation now solidly and lastingly, as I conceive, laid down in the Sultan's dominions.

The draft of the firman submitted to the Sultan having undergone some verbal alterations, I inclose herewith an amended translation which is in strict conformity with the original, as now promulgated.

I have, &c.

(Signed) STRATFORD CANNING.

Inclosure 1 in No. 105.

M. S. Pisani to Sir Stratford Canning.

Sir, *Pera, November* 25, 1850.

I HAVE the honour to transmit inclosed herewith a legalized copy of the firman in favour of the Rayah Protestants, as sanctioned by the Sultan, which Aali Pasha requested me to forward officially to your Excellency.

The original of it will be given to Stephan, the person who was acting until now as their agent, and who is well acquainted with Aali Pasha.

I have, &c.

(Signed) ET. PISANI.

Inclosure 2 in No. 105.

Firman in favour of Protestant Rayahs.

(Translation.)

To my Vizier Mehemed Pasha, Minister of Police at my capital.

WHEREAS the Christian subjects of my empire who are Protestants suffer under some difficulties and inconvenience, owing to their not having been yet placed under a separate and special jurisdiction, and to the natural inability of the Patriarch and chiefs of the sect which they have abandoned to administer their affairs: and whereas, conformably to the royal solicitude and benevolence which I entertain towards all classes of my subjects, it is against my Royal pleasure that any of them should be exposed to trouble; the Protestants now forming a separate community, it is my Royal will that measures should be taken for ensuring the proper administration of their affairs, and for enabling them to live in peace and security. It is therefore my Imperial will and command that a respectable and trustworthy member of that sect should be chosen by themselves and appointed with the title of Agent of the Protestants, and be attached to the department of the Minister of Police; that the register of the community kept in his charge should be deposited in that department; that the births and deaths should be there entered by their agent, and that their

passports, marriage-licences, and other matters appertaining to the community to be transacted at the Porte or elsewhere, should be procured and transacted by means of memorials sealed with the seal appertaining to the office of the aforesaid agent: and the present Royal edict has been issued from my Imperial Divan to the above effect.

You, therefore, the aforesaid Mushir, on learning that such are my Royal commands, will attend to the strict execution of the regulations in question as afore stated. As the issue of passports and the assessment of the taxes come under a special regulation, you will not suffer anything to be done in contravention thereto; you will not permit any fees or "Haratch" to be taken from them for the issue of their marriage-licences or for their registration. You will afford them every assistance and facility in the transaction of all their affairs, and in all matters concerning their burial-places and their places of worship, like unto the other communities which are subjects of my empire. You will not permit any interference whatsoever on the part of other communities in their religious rites or in their temporal concerns, in none of their temporal or spiritual affairs in short, but will enable them to perform the religious observances of their sect in security. You will be careful that they do not suffer any molestation whatever, either in this or in any other respect, and that proper means are taken to enable them to live in peace and security, with free access, when necessary, by their agent to my Sublime Porte.

You will be mindful that the present Imperial edict be registered at the proper office and confirmed in favour of the aforesaid subjects; and you will continue to pay strict attention to the injunctions contained therein.

Be it thus known unto you, and give full credence to my Imperial cypher.

(Communicated October 24, 1850.)

No. 106.

Viscount Palmerston to Sir Stratford Canning.

(No. 323.)

Sir, *Foreign Office, December* 24, 1850.

I HAVE received your despatch of the 26th November, inclosing a translation of the firman in favour of Protestants in the Turkish Empire which has received the sanction of the Sultan; and I have to state to your Excellency that the version of that document inclosed in your despatch, appears to Her Majesty's Government to be as complete and as satisfactory as possible; and Her Majesty's Government look forward with extreme interest to the permanently beneficial effects which this firman must necessarily produce.

I am, &c.

(Signed) PALMERSTON.

No. 107.

Sir Stratford Canning to Viscount Palmerston.—(Received January 20.)

(No .2.)

My Lord, *Constantinople January* 3, 1851.

THE Committee of Armenian Protestants, desirous of expressing their cordial thanks for the firman which, as your Lordship is aware, has been lately procured for them by this Embassy, have sent me an address which I take the present opportunity of forwarding in translation herewith. I venture to hope that your Lordship will see in the glowing expression of their acknowledgments to me, a natural effect of the sentiments which they are bound by every tie of sympathy and gratitude to entertain not only towards their own Sovereign, but more particularly towards Her Majesty the Queen and that Government of which your Lordship is so distinguished a member.

The original address is written in the Armenian language and deposited in the archives of the embassy.

I have, &c.

(Signed) STRATFORD CANNING.

Inclosure in No. 107.

The Protestant Rayahs to Sir Stratford Canning.

(Translation.)

Sir, *Constantinople, January* 3, 1851.

WE, the Evangelical Christian subjects of the Sublime Ottoman Porte, through the infinite and unspeakable mercy of God, and by the special solicitude and activity of your Excellency, having been acknowledged by our compassionate and benevolent Sovereign as faithful and obedient subjects; and having obtained the favour of enjoying the individual and social privileges of good citizens under his protecting care, are constrained at the present time to make known to your Excellency, with unfeigned Christian love and respect, the deep and never-failing gratitude of our hearts.

We cannot conceal from you the strong and lasting emotions excited in all our hearts, when, in a full assembly of our community, one of our reverend presbyters related to us your Excellency's very kind reception of the thirteen individuals who waited upon you; and especially when we heard those deeply affecting and soul-stirring words of counsel and exhortation designed for our whole community, which flowed from your Excellency's lips.

The many and widely-known and appreciated acts of kindness of which your Excellency, as the representative of Her Royal Majesty, has been the author, have spread your renown through the four quarters of the globe, and have justly made it conspicuous on the pages of civil history. But your sincere Christian love, and benevolent and unwearied efforts, worthy of everlasting remembrance, in behalf of freedom of conscience, have immortalized your illustrious name. Yes, and it will not only be written indelibly in the church histories of the nineteenth century, but also engraven in imperishable characters on the hearts of ourselves and of our children.

Is it possible that we can ever for a moment forget the multiform acts of kindness you have so constantly shown to us in our humiliation during several years past, without justly exposing ourselves to the opprobrium of ingratitude? When, in consequence of our adherence to the simple doctrines of the Gospel, we fell under the power of civil and spiritual oppression, being driven from our houses and shops, and subjected to temporal punishments and prosecutions, and vexed on every side; and they strenuously demanded of us that against our own consciences we should obey the false and erroneous doctrines of human tradition; and not content with this, they even ventured to invent new confessions of faith, unknown to the ancient Fathers, to which they commanded us to subscribe: in one word, when, being in this miserable condition, we could by no means find protection for our rights in any quarter; and to whichever side we turned our eyes, and to whomsoever we looked for help, we were repelled as turbulent sectarians and rebels;—then your Excellency kindly interposed for our relief. And if through the good and wise providence of God, you had not then extended to us your love and sympathy, and had not made known to the Porte the oppressions and persecutions we were unjustly suffering, and had not shown an interest in our case, humanly speaking, our very names must long ere this have been blotted from the earth. But instead of this, behold! we are recognised as an Evangelical Church and People, and enjoy all the liberties and privileges of a distinct community, and are permitted freely to worship God in obedience to the rules of the Gospel, and in accordance with the dictates of our own consciences. For this we make bold to offer to your Excellency, as well as to Her Majesty and Her Majesty's Government, our sincere and hearty thanks; nor shall we ever cease to feel grateful also to our august Sovereign for graciously conferring on us such privileges.

And now, if there was an apostolic command to the early Christians to pray even for those kings and rulers who caused the earth to drink the blood of believers in Christ, and were sworn enemies of the holy Gospel, how plain and imperative is our duty to offer constant prayer and supplication with thanksgiving to Almighty God, our heavenly Father, for the precious life, health, and prosperity of Her Majesty, who in this our age would seem to be the appointed champion of Truth, set for the protection of the oppressed in all lands, and especially for those who are suffering for conscience-sake. How imperious is also our

duty to make mention of your Excellency and your honourable family in our unworthy prayers, since you, in the high post you occupy, have not withheld your Christian sympathy and kindness from us in our low estate.

May a merciful and benevolent God preserve firm and immovable the Government of Great Britain in constant peace and prosperity, and also vouchsafe to Her Majesty the Queen a long and useful life.

Praying constantly for your Excellency, we remain, &c.

On behalf of the Evangelical Christians, subjects of the Porte,

(Signed) H. H. SIMON, *Presbyter*,
E. ZENOP,
Committee.

No. 108.

Sir Stratford Canning to Viscount Palmerston.

(No. 15.) *Foreign Office, January* 23, 1851.

Sir,

WITH reference to your despatch of the 3rd instant, inclosing an address from the Protestant Armenians, I have to state to your Excellency that it is very pleasing to Her Majesty's Government, and must be very gratifying to you, to receive from these poor people such fervent expressions of their deep thankfulness for the arrangement which, through your Excellency's exertions, the Porte has made in their favour; and it is satisfactory to see, that in making their acknowledgements towards their Christian protectors, they have not forgotten their loyalty to their own Sovereign.

I am, &c.

(Signed) PALMERSTON.

No. 109.

Sir Stratford Canning to Viscount Palmerston.—(*Received April* 1.)

(No. 84.) *Constantinople, March* 18, 1851.

My Lord,

THE Prussian Envoy at this Court did me the honour a few days ago to call and communicate to me the despatch, of which a copy, politely accorded to my request, is inclosed herewith. Your Lordship will perceive that it is an instruction addressed Baron Manteuffel to Count Portalès by order of the King of Prussia, and I venture to draw your Lordship's attention to it, as evidence of the importance which His Majesty never ceases to attach to the extension of religious liberty and the maintenance of the Protestant interests in this country.

I have, &c.

(Signed) STRATFORD CANNING.

Inclosure in No. 109.

Baron Manteuffel to Count Portalès.

Berlin, ce 9 *Février*, 1851.

Monsieur le Comte,

VOTRE rapport politique No. 5, du 22 Janvier qui, ainsi que les numéros précédens, m'est exactement parvenu, a donné une grande satisfaction au Roi. L'intérêt particulier que Sa Majesté a de tout temps voué à la situation des Rayas protestans de l'Empire Ottoman, vous est suffisamment connu. Le Roi

apprécie donc pleinement l'importance du firman, qui, en accordant à ces Rayas le droit d'élire un vékil, leur donne, comme vous dites avec raison, le droit de cité en Turquie. Sa Majesté a été charmée d'apprendre que cet heureux résultat a été principalement par l'influence de Sir Stratford Canning, qu'elle connait et estime beaucoup, et c'est d'ordre exprès du Roi, que je vous invite, M. le Comte, à exprimer à M. l'Ambassadeur d'Angleterre la sincère reconnaissance de notre auguste maître.

La mesure dont il s'agit est un nouveau témoignage à l'esprit de tolérance et d'équité qui préside aux conseils du Divan, et vous répondrez aux intentions du Gouvernement du Roi en faisant savoir aux Ministres de sa Hautesse que nous rendons justice à leur marche sage et éclairée.

Recevez, &c.

(Signé) MANTEUFFEL.

No. 110.

Viscount Palmerston to Sir Stratford Canning.

(No. 93.) *Foreign Office, April* 7, 1851.

Sir,

I HAVE to acquaint your Excellency that Her Majesty's Government have derived much satisfaction from the testimony borne to your Excellency's exertions in behalf of the Protestant subjects of the Porte, in the despatch from the Prussian Minister for Foreign Affairs to the Prussian Minister at Constantinople, of which a copy was inclosed in your despatch No. 84 of the 18th of March.

I am, &c.

(Signed) PALMERSTON